EDITOR'S FOREWORD

AS announced last month, this present issue is devoted largely to the work of the American Board and the Woman's Boards in so-called Papal Lands, a name that was applied two generations ago to countries under the domination of the Catholic Churches.

WE refer our readers especially to Mr. Michaelides' article on work in Greece; to Mrs. Boycheff's article on the Girls' School in Bulgaria; and to the article by Mr. Bowers on conditions in Spain, the land that is least known by our constituency and a work that perhaps is less intelligently supported; also to Dr. Laubach's article on the Church in the Philippines. Mexico is represented in News Notes, Personalia, and the like.

MR. GEORGE MICHAELIDES, who writes the article on "Is Missionary Work in Greece Justifiable?", is, as his name implies, a Greek, born in Asia Minor. He is a graduate of the International College of Smyrna and is now completing his studies at Union Theological Seminary. More details about him can be found in Mr. Ralph Harlow's book, "Student Witnesses for Christ," the last chapter of which, entitled, "The Leader of the Band," refers to him.

MRS. RAINA BOYCHEFF now resides in Toledo. In her gratitude for all that the American School in Samokov did for her, she is glad to contribute this article. She does so with particular pleasure at this time because of the plans for the removal of the Girls' School from Samokov to Sofia and for the development of that school on a site already secured.

WE regret that we have so little from Czechoslovakia. Here is a field of great possibilities. Mr. and Mrs. Porter are holding the fort there at no little cost to themselves.

NEXT month we shall report upon the relief work that the Japan Mission has been doing since the earthquake.

OUR readers will be interested in the cover of this March *Herald*. It is a picture taken at Tepozotlan on the shores of Lake Chapala, near Guadalajara, Mexico. We use it here not merely because of its striking effects, but also because it conveys the atmosphere of all the lands dominated by a medieval church.

WE hope that if those who read the *Missionary Herald* regularly are interested in any particular feature or department of the magazine, they will let the editors know. We cast our bread upon the waters, but all too seldom fail to know whether it proves productive or not. The *Herald* has between sixty and seventy-five thousand readers — perhaps more; hardly a score have told us just what they want in the *Herald*.

Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

Vol. CXX MARCH, 1924 No. 3

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

RINTED IN THE U. S. A. PRESS OF THOMAS TODD CO., 14 BEACON STREET, BOSTON, MASS.

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WHY WE ARE THERE

How far is a mission board justified in conducting work in a nominally Christian land? We do not attempt to answer this question in this number of the *Missionary Herald.* There will be, however, not a little here bearing upon the question.

Our "evangelical" missionaries are in Spain, Czechoslovakia, Bulgaria, Greece, Mexico, and the Philippines, not because they consider the people of those "Christian" lands as wholly devoid of the truth. They are not there to proselytize; they are there to help the people gain the best possible conception of the Founder of their religion, to catch His ideals and spirit, and to become working Christians.

Perhaps nothing better can be done than to quote from a letter of one of the leading missionaries of the Board in Bulgaria with reference to these very questions. He says:—

> Our position is very delicate and difficult. Every missionary is in a very hard position. First, the very fact that I venture to come clear over here to teach the Bulgarians is an extremely presumptuous thing. I often chide myself for being so conceited. A missionary's very existence is a bold and nervy thing. My very presence is like a boast. "You don't know how to be good; I've come to show you how." Now I don't like that. I often wish I were a Bulgarian. However, I have to bear that unpleasant position and make the insolence of my presence as little felt as possible.
>
> If we are here for anything at all, it is to bring the Jesus spirit to these folks right where they live. If all we dare to do is to say let us lead in prayer and let us never mix up in anything, why, we won't do anything. We have got to set out our traps for these people in their everyday runways. If we are to affect the nation, we have got to pour our little tributary into the main stream of the people's life.
>
> The main stream is politics, the Old Church, literature, economics, sport, the home, the school, and so forth. Therefore we cannot ignore those things. They are Bulgaria. If we are in Bulgaria we will be in them. If the schools in Samokov are any good—and they certainly are—they will teach the young people about religion, art, literature, amusements, culture, and politics.
>
> We shall say with all our hearts, "Long live the king, and as he lives may he do so and so and cut out so and so." Long live the church, but a live church. Long live the school, but a school where men are made. Long live culture, but a culture which does not forget that love is the only thing that truly refines.
>
> We are trying to make folks Christians right where they live.

So not in any sense of superiority, but in the knowledge of the fact that the evangelical interpretation of Christianity has a distinct place in the life of every nation, and knowing from experience that thousands upon thousands of nominal Christians are calling consciously or unconsciously for the Bible, for the Gospel story of the historic Jesus, for the modern interpretation of Him and His Church, for the ethical power of the Christian religion in the ordinary life of these Christian nations, our missionaries are ready to match their time and life and strength against that of the national leaders in religious, social, and educational life, and to serve as best they can in the spiritualization of the thought and life of the people of "Christian" lands.

CONDITIONS, NOT COLOR

JOSÉ RIZAL, whose biography, "The Hero of the Filipinos," is placed upon our Bookshelf this month, was a man who believed that the Malayan mind was at least as good as that of the Caucasian; that between mind and mind there could be no racial distinction with which reasoning men could bother themselves; that all the children of Mother Earth, under the same conditions, would average about the same results. Mankind, according to Rizal, is not separated by perpendicular lines into races, but by horizontal lines into strata. Everywhere some groups of men, favored by conditions—liberty first of all—by institutions, by opportunity, have climbed to higher strata; everywhere other groups of men, less fortunate as to conditions, with less liberty, with worse institutions and narrower opportunity, remain still in the lower strata. It has always been conditions, according to Rizal, that have determined whether men should climb or remain; not blood nor the color of skin nor the texture of hair.

Furthermore, one race cannot possibly inherit the right to rule another; for one race cannot possibly be dearer than another to the Creator and Father of us all. Equality is not a dream of enthusiasts; it is a scientific fact. Liberty is not a rare chrism with which can be touched the lips of but a few people set apart by their complexions. Liberty is the indefeasible right of all.

According to Rizal, the Filipinos were brought down from their normal standards of activity and enterprise by a fatal combination of causes, such as: continual war and insurrection provoked by Spanish cruelty; the ravages of the pirates of Mindanao encouraged by the Spaniards; forced labor; taxes and the cruelty of government; the psychological or spiritual fruitage of lethargy brought on by the means named above. The spirit of the Filipinos has sunk under the alien yoke. Deprive a man of his dignity, says Rizal, and you not only deprive him of his moral strength, but

you also make him useless even for those who wish to make use of him. Once the Filipino was active, alert, industrious, prosperous. Under the Spanish rule, however, he became inert, often inept, indifferent, poor.

There is a strong difference of opinion in America, and perhaps, too, in the Philippines themselves, as to whether the time is ripe for the granting of full independence, external as well as internal, to the Filipinos. Americans generally believe that for another generation at least the United States should remain in the Philippines, safeguarding the interests of the masses and holding a hand upon the government until the people themselves shall have had restored in them the power to control their own officials as well as their own destinies.

Meanwhile let the Church of Christ see to it that such knowledge of God is given to the people of the Philippines, whether they be Christian Filipinos, pagan highlanders, or Mohammedan Moros, that the spirit of liberty and the genius of self-government shall have full opportunity. The maintenance and extension of evangelical missions is the safest, the surest, and the most economical way of encouraging this high and noble hope of the people of the Philippines.

SPIRITUAL AWAKENING IN LATIN AMERICA

IT will probably be a great surprise to the people of the United States to learn that Mexico, now in the limelight because of revolution, has had a great spiritual awakening. The Department of Education of Mexico has just issued a special popular edition of the New Testament for distribution among schools and libraries. The issue was exhausted immediately, the general public buying a large part of it, and a second and much larger issue is now in the press.

Mexico moves forward in spite of revolution. Wider educational relationships have developed during the year between Mexico and the other countries of Latin America. The University of Mexico has placed itself at the head of a movement for the interchange of professors and students and publications among the Latin American countries. That university has presented a number of libraries to Central and South American institutions. It has sent a number of its professors to South America and invited a considerable number of intellectual leaders from other Latin American countries to visit Mexico.

Relations between Mexico and the United States have been reëstablished by the latter country agreeing to recognize the former without the formality of a treaty, which the United States had before demanded. The unfortunate uprising against the Obregon Government on account of the coming presidential election would seem to indicate that the conservative forces are again making a strong fight for the control of Mexico. Yet has there been a better opportunity for America's Christian approach to Mexico's social and religious problem?

WORLD-WIDE PRAYER FOR MISSIONS

THE Foreign Missions Conference, which met at Atlantic City January 8 to 11, 1924, adopted the first Friday in the Lenten season as a special day of prayer for missions, the following Sunday being suggested as an alternative for those who find that Friday is impracticable.

The same Friday, the 7th of March, has also been set aside as a day of prayer by the Federation of Woman's Boards for Foreign Missions. This is also true of the Home Missions Council and the Women's Council for Home Missions.

Topics of intercession are not suggested in a leaflet sent out by the Foreign Missions Conference, entitled, "A Call to World-Wide Prayer for Missions." There are situations, however, and deep-seated needs which are common to continents; there are great ranges of the human spirit seeking expression everywhere, large desires and expectations common to East and West; there are needs and situations no less poignant which touch a country, a communion, a mission, and a special group. Therefore a real place must be found for each and all the national missionary organizations, the local churches or missions, and the multitude of private intercessors.

Nothing but a conviction that the situations rapidly developing in the world today are entirely beyond the control of human forces and can only be met by the Spirit of God as He works through the Church in increased power—nothing but this can justify such a call to united prayer.

Let us pray for the quickening of the soul of the Church; for the establishment of right relationships everywhere; for the work of Christian education; for the offering of life; for the preaching of Christ to the world as the revelation and power of God.

Let us Pray:—

> That in the onward movement of the missionary cause there may be no lessening of devotion of those who are obeying our Lord's last command to its primary and fundamental purpose; that those who carry the message of salvation may be so filled by the Spirit of God as to be true witnesses to His infinite power, goodness and love; that the measure of success achieved may ever be the spiritual victories of Christianity rather than its contributions to prosperity or class emancipation or nationalism or any form of need.

ANNUAL MEETING OF FEDERATION OF WOMAN'S BOARDS

THE Annual Meeting of the Federation held in New York, January 5–7, was one of unusual power. The reports of the Standing Committees evinced great and varied activities. Special attention is called to the report of the Building Campaign for Union Colleges, now in print, which may be obtained from headquarters of the Woman's Boards at ten cents per copy. This Campaign, which resulted in securing approximately $3,000,000 for the Women's Colleges of the Orient, was financed by

he interest received on deposits, so that actually ll the money contributed was used for the objects or which it was given.

One of the most interesting sessions of the neeting was held Sunday afternoon in the Madison Avenue Church, in the interests of the proposed Federation of the Christian Women of the World. Here Dr. Robert E. Speer spoke on the "Sovereignty of Christ," and messages were received from Oriental women through Miss Sorabji, of India, Kamaiya San, of Japan, Miss Sung, of China, and Mrs. Emrich from the Near East. Further plans for federating the Christian Women of the World by printing a quarterly bulletin which should go to he women of all lands were inaugurated the following day by a committee appointed for the purpose. The *World Bulletin* will be fifty cents a year, nd it is hoped that many women in America will ubscribe for it.

Perhaps the most important happening at the Annual Meeting was an invitation from the President and Trustees of Vassar College to hold a Woman's Institute of Christian Internationalism at Vassar in June. The invitation was gratefully accepted and a "setting up" committee appointed. Further details are given below.

Mrs. Peabody declined reëlection as President of the Federation, and Mrs. E. H. Silverthorn, who s now Associate Educational Secretary of the Presbyterian Board and is living in New York, was elected in her place. Mrs. Silverthorn has served as chairman of the Committee on Methods and brings to her new task the powers of a trained executive, great enthusiasm, and real ability. The Federation, under her leadership, bids fair to move forward to a new position of influence.

INSTITUTE OF CHRISTIAN INTERNATIONALISM

PLANS are now being made for an Institute to be held at Vassar College June 14–23, under the joint auspices of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions of all evangelical denominations, he National Y. W. C. A., the American Federation of University Women, the Student Volunteer Movement, and Vassar College. Attendance at the Institute will be limited to one thousand, and the entire plant of the college will be available for the purposes of the assembly. It is expected that women from all over the United States, representing all faiths and denominations, will attend.

The purpose of the "Institute of International Relations on a Christian Basis," as announced by Vassar College, will be to study the practicability of the application of Christian ideals to changing national and international aims and conditions, and to initiate research into the problem of readjustment of present agencies under Christian auspices in the light of this realignment of ideals in world ervice.

The central committee responsible for drafting the program and issuing invitations to speakers is composed of members of Vassar College, Board of Trustees, Faculty and Alumnæ; members of the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions; National Board of the Y. W. C. A.; and the Student Volunteer Movement, with one member each from the World Alliance for International Friendship, and other kindred Christian organizations, and with an Advisory Committee from the Women's Colleges, which have been invited to appoint members. It is expected that the program of the sessions will be made public shortly after March 1.

President MacCracken stated in making the announcement: "Diplomacy and statecraft have thus far failed to give us a basis of enduring peace acceptable to the world. It remains for religion and education to attempt the task of creating throughout the world a public opinion and a fervent faith consecrated to the development of a just and lasting peace. The World Conference on Education at San Francisco last summer—at which hundreds of school teachers from all over the world considered the problem from the point of view of education—is now to be followed by the Vassar Conference, at which women of all denominations will consider the problem from the point of view of religious duty. Out of such conferences ought to grow a program for the future to build upon."

ANOTHER SECRETARIAL VISIT

NOT for a number of years has the W. B. M. I. sent a "deputation" to any of its foreign fields, so a special interest attaches to the trip on which Mrs. L. O. Lee, foreign secretary, is just embarking. She will be gone four months, making an intensive study of the Board's work in Japan and China and getting a close-up view of many important problems, including those brought about by the earthquake.

An unofficial deputation, about to start, is composed of Miss Stella Tuthill, a member of the W. B. M. I. Board of Managers, and her father, Mr. Frank H. Tuthill, a corporate member and devoted friend of the American Board. They plan to sail down the west coast of Africa, strike inland at Lobito, and visit both the West and the South Africa Missions.

We reported last month the proposed secretarial visit of Mr. Riggs, of the American Board, to the Near East and Africa, and that of Miss Mabel Emerson of the Woman's Board of Missions to Greece and Turkey. Both have sailed.

THE YEARBOOK FOR 1924

WE call the attention of our readers to the fact that there are some copies of the 1924 Yearbook available at the office of our business agent, Mr. Harvey L. Meeken, 14 Beacon Street.

This Yearbook, published by the American Board and Woman's Boards, is of great value to those who wish to keep in touch with the missionaries and the work of the Boards. It is a handbook of reference on the missions of the American Board and the Woman's Boards. It contains a list of all our foreign missionaries, arranged conveniently for use. It gives full directions for reaching every missionary by letter or gift. It helps in pronouncing unfamiliar words. Most important and far-reaching of all is its Prayer Cycle. This enables the friend of missions to unite daily in prayer with others the world round in behalf of the missionaries.

This combination of handbook and prayer cycle sells for only twenty cents ($.20) single copy, post prepaid. Please order at once, as the supply is limited.

DR. PATTON'S NEW BOOK

DR. WILLIAM HORACE DAY is to review Dr. Patton's new book in the April number of the *Missionary Herald.* He did not receive the book in time for this issue. The book is entitled, "The Business of Missions," and is published by Macmillan ($2.00). We are certain that the article which we shall publish from his pen next month will amply repay our readers for this delay and stimulate in them a desire to acquire the book as one of the best Apologetics of missions published.

A LONG LOOK AHEAD

DR. ORTS GONZALES, the editor of *La Nueva Democracia,* said recently that when he was a Roman Catholic priest he was accustomed to seeing propaganda carried on with a view to its effect centuries ahead; while Protestants, he found, were too prone to think only of the immediate future.

We Protestants pride ourselves upon our breadth of mind, but how about our *length* of view? Are we always to be opportunists in our Christian propaganda and in our missionary administration? Why should we not take a leaf out of the book of the great Roman Catholic Church, which has been so markedly successful in the centuries past in impressing the mind and heart of the masses of certain peoples as the evangelicals have not yet been able to do?

TYPICAL OF OUR MORO OPPORTUNITY IN DAVAO

In 1921 Superintendent of Schools Gibson estimated 9,000 Moros in this province, and the number is undoubtedly increasing. There are over 100,000 Moros in Mindanao

THE WORLD WINDOW

The press dispatches announcing that the British uthorities in India have released from prison andhi, the Indian nationalist leader and reformer, ere received with deep satisfaction in the office of ıe American Board. It appears that Mr. Gandhi's ealth is frail and that he needs a period of re-ıperation by the sea; moreover, he is no longer to e feared as a revolutionary influence, at least in the irection of pulling down the present structure of ritish-Indian coöperation in government. Evidently ıe British harbor no grudge against this man; nor ıould they. Gandhi is undoubtedly a sincere man, ith not a few noble ideas. His attitude toward caste the severest jolt that iniquitous system has re-ived in many a year. Gandhi is a near-Christian. e has the true sacrificial spirit. He acknowledges is indebtedness to the New Testament for many his principles. He urges Christians to stand by ıeir proposition, and not to tone down their mes-ıge. His favorite hymn is, "When I Survey the Vondrous Cross." He has been, in a way, a fore-ınner of Christ. We rejoice that he is out of rison, and we trust that, in the full recovery of ealth, he may prove an increasing power for rotherhood among the varied races and religions the India which he loves.

¶

Ismet Pasha, the new Prime Minister of Turkey, as been handing to the press highly optimistic emarks in regard to the future of Republican gov-rnment on the part of the Turkish people. He tates that the time is past when the "main pre-ccupation of the government is a continuance of ıat state of mind which sees no salvation except the parasitical dependence of Turkey upon the elp and support of some foreign power." The fact ıat Turkey has achieved her present political in-ependence in the face of apparently insuperable fficulties, in his judgment, is sufficient justification r scrapping the old view and substituting for it healthy optimism which should manifest itself all classes of population by energetic coöperation ith the government in its efforts to solve the prob-ms awaiting solution." He states that the gov-rnment will welcome well-intentioned opposition, ıt that secret intrigue will be vigorously suppressed. fine words are to count, one could not ask for declaration more admirable in tone and content.

¶

Unfortunately the news reaching us from Con-antinople does not bear out Ismet Pasha's rosy ew of the situation. Recently the editors of three the leading papers in Constantinople (papers hich hitherto have been classed as rabidly na-ıonalistic) have been placed under arrest, on the arge of undue criticism of the Angora authorities. ending trial, their papers have been suppressed. ıriously enough, the principal charge against these men is that they published an open letter to *Ismet Pasha* (!) by Aga Khan, the Mohammedan leader of India, in which he counseled prudence and calm reflection for the sake of Turkey's prestige with the Moslem world, before any irrevocable hostile action was taken by the Turkish Government in respect to the Khalifate. This, it appears, was high treason against the Turkish State. In the meantime Lutfi Fikri Bey, President of the Constantinople Bar, has been put on trial and condemned to five years of hard labor because he wrote to the *Tanin* an open letter to the Khalif, urging him not to yield tamely to certain unofficial propaganda which had begun to be published concerning his possible impending retirement from his sacred office.

The irony of the situation is accentuated by the fact that the press of Constantinople had been indulging in what one correspondent calls "a song and dance" in view of the immense superiority of the enlightened Turkish press over the press in the mediæval states of Europe in the matter of freedom from censorship and ability to say what they please.

¶

The fortnightly air service, established by the British Government between Egypt, Palestine, and Baghdad, is proving not only of great interest, but also of great benefit to the tribesmen of the interior. The air force, according to an article in the *Round Table*, has known how to practice the arts of peace as well as those of war or retribution. On one occasion a Bedouin chief was found wounded in the depths of the wilderness, and was spirited away through the air to the hospital in Baghdad, where, by a stroke of good luck, plus medical science, he made a quick recovery, and returned to spread the tale of his adventures through the black tents far and wide. Since that time, if a 'plane is forced to land in the neighborhood of a Bedouin encampment, it is a guest entitled to all the rights of hospitality, and at night the Arabs will set a guard around it, asking no reward for their attention.

¶

The American United Presbyterians have advanced from Doleib Hill, on the Sobat in the Sudan, into Abyssinia. Already as a result of their work three sons of the King, Ras Taferi, successor to King Menelik, have entered Muskingum College, Ohio, to receive an American Christian education. According to the *South Africa Outlook*, they went in furtherance of the King's progressive program for promoting industry and modern thought in his ancient land. Dr. Thomas Lambie, the founder of the United Presbyterian Mission in Abyssinia, is in the United States, entrusted with the education of these princes. He is also hoping to have built a typewriter equipped with the 245 Abyssinian characters, and to negotiate for farm and other machinery needed in Abyssinia.

The Mt. Everest climbers, who will make their second and, as we trust, successful attempt upon the world's highest peak in March, state that the expedition would be impossible but for the favorable attitude of the people and of "His Holiness, the Dalai Lama," brought about by the fair and kindly dealings of British officials. Coupled with this feeling of amity toward Great Britain is a fear of the advance of Bolshevism over the Russian borders on the north. Dr. Somervell, referred to in the World Window for February, now a medical missionary in India, will join the expedition both as a climber and as a medical attendant, having been given leave of absence by the London Missionary Society for that purpose.

¶

Racial and religious cleavage lines in India are more distinct than ever since the meeting of the Indian Council Conference. This gathering appears to have been in the nature of "a talk-fest" on the subject of "freedom" and "independence." Reports indicate that there was a good deal of loose talk on the abstract value of national independence, with little precise definition of terms. As one writer puts it, "The claim seems to be that each active minority—Mohammedan and Hindu—should be free to impose its will or its whims on the country as a whole; and, provided that so much freedom is enjoyed, the status in India as regards the rest of the empire becomes comparatively unimportant." This writer argues that the only practicable result of such discussions must be to show the long distance which has still to be traversed before there can be an effective expression of the Indian national will.

¶

At Shillong, in Assam, lying just east of Bengal, "the loveliest of India's provincial capitals"; according to the *London Times*, a Welsh mission has done great work in the way of accrediting Christianity among the people far and wide. Many have become Christians "without losing their gayety or abandoning the best of the old customs. They live in cleaner houses, and more temperately than they did; they supplied excellent labor troops during the Great War; and have no anti-European bias." Recently they have elected one of their pastors, Rev. J. Nichols Roy, to the Assam Council.

¶

The American business interests of Shanghai are erecting a million dollar club-house. The American church interests in Shanghai are building a beautiful union church to cost two hundred thousand dollars. The business, church, and missionary interests in the same city have just completed a three hundred and fifty thousand dollar plant for the housing of the school for American children, occupying a superb site of five acres on the outskirts of the city. These building projects suggest how vigorous and rapid is the growth of American influence in the Far East. In all these affairs, except the first, the American missionaries have been the leaders, although they have been splendidly backed by business men and the financial interests generally. The school for American children will serve 233 missionary families in the lower Yangtze valley. America's share in the trade of China, as revealed by statistics issued by our Consul General at Shanghai, has increased from seven per cent of the whole in 1914 to sixteen and three-tenths per cent in 1922.

¶

Dr. Sun Yat-Sen, the discredited and evidently discouraged leader of China's national hopes, has sent this message to America: "To my friends, the American people: America was the inspiration and example when we started the revolution to abolish autocracy and corruption in high places and to establish the Republic of China. We might well have expected that an American Lafayette would fight on our side in this good cause. In the twelfth year of our struggle towards liberty there comes not a Lafayette but an American Admiral, with more ships of war than any other nation in our waters, to join those who wish to crush us, so that the Republic of China shall perish. It would be a crime and an undying shame if the naval power of America should be used for the forcible collection of Customs revenue within the territory of my government, so that traitors and militarists might flourish in Peking."

¶

The report of the China Medical Board of the Rockefeller Foundation is a pamphlet to make one sing for joy in view of all that is being done by this agency for the physical relief of the Chinese. It appears that only one per cent of China's four hundred million is within reach of medical help of a scientific kind. The medical university at Peking as yet enrolls only seventy-one students, its requirements being exceedingly high and the material being correspondingly scarce. But the grants being made to certain missionary and native colleges for premedical education should result, after a few years, in a steadily increasing stream of applicants for high-grade medical training. We note with satisfaction that in addition to what is being done in Peking, two other centers of medical education are being developed by means of liberal grants; namely, the Union Medical School at Tsinanfu, in Shantung, and the Yale-in-China School in Changsha.

¶

Popular clamor for universal suffrage in Japan has become exceedingly loud. The late Premier Hara had to dissolve the Diet over this question, while thousands of police were required to keep tens of thousands of suffrage agitators in order. Mr. Hara, it will be recalled, was later murdered by a demented youth, who turned out to be a suffrage fanatic. At present about three million of the fifty odd million citizens of Japan have the vote, the privilege being restricted to those who pay a tax of three yen and upwards. It is fair to expect that the extension of suffrage in the near future will take the line of including priests, teachers, and university groups, although these classes may not be in a position to pay any direct taxes.

The two American Board stations in Spain are Barcelona (just above the letters SPAIN on the map), and Bilbao (near the north shore). Work is also carried on at Santander, San Sebastian, Logrono, Pradejon, Zaragoza, and other centers.

Mr. and Mrs. Bowers are residing at Barcelona at present; as are Miss Bigelow and the other ladies of the Woman's Board of Missions.

RELIGION AND POLITICS IN SPAIN

By WAYNE H. BOWERS

THE combination of words in the heading of this article may be unusual and objectionable in the eyes of American evangelicals. But it is the usual thing in lands where there is an official, State religion. Witness the following.

The Constitution adopted in Spain in the year 1876 contains the following Article, being number eleven.

> "The Religion of the State is the Apostolic Roman Catholic. The nation binds itself to maintain this form of worship, and its ministers.
>
> "No one shall be molested in Spanish territory on account of his religious opinions, nor on account of the practice of his particular form of worship; so long as there is no offence against Christian morality.
>
> "However, no other public ceremonies or manifestations will be permitted than those of the State religion."

It will be observed that of these three paragraphs, the first establishes Catholicism as the religion of the State; the second grants a sort of grudging toleration of other forms of worship; while the third, interpreted according to the caprice of fanatical officials, serves as a justification for any sort of annoyance and oppression of dissenters from the State religion.

During the nearly fifty years that have passed since that Constitution was adopted, Evangelical Christianity has spread in Spain; slowly, to be sure, and against tremendous difficulties, but always gaining ground steadily, and influencing indirectly thousands of persons who were profoundly dissatisfied with Romanism, but who hesitated to go to the length of openly joining Protestant churches, owing to the tremendous power of the State religion and its unscrupulous employment of its power to oppress dissenters. There can be no doubt whatever that multitudes of earnest souls have been given the Bible, and a clear, satisfactory interpretation of Christianity, during these fifty years, who were in darkness before, and who were on the point of abandoning all religion.

In the fall of the year 1922, a coalition of political parties of the "left" came into power. Among them were the "Liberales," the "Democrates," the "Albistas," the "Reformistas," and some other minor parties. Without attempting to describe the differences between these parties which would no doubt be a difficult task even for their own leaders, suffice it to state that they are all somewhat progressive, such as are generally described in Europe by the term "left."

This combination of parties made their campaign on a platform of stopping the desultory war with the Moors in Africa, punishing the military leaders who had been responsible for certain military disasters in Africa in the year 1921, economy in the government, solution of labor troubles, etc., etc., and also *the granting of complete religious liberty.*

This latter plank in their platform was not urged upon them by Protestant elements, but simply included as a crying necessity, which has been noticed and felt even by professional politicians who are

not particularly interested in religion as such. One of the parties in particular—the "Reformistas"—made a particular point of religious liberty, and committed itself to withdrawing from the combination if this reform were not carried out.

The representatives of these parties, in campaign speeches, made frequent reference to religious liberty and promised it as an essential part of their program.

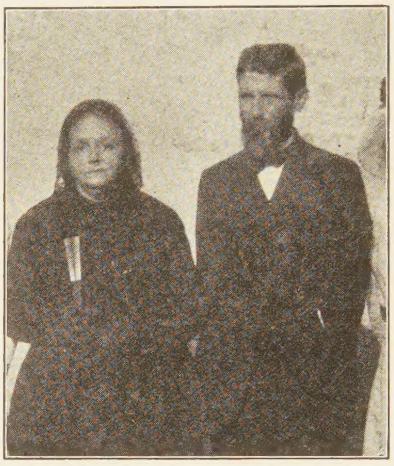
The liberal combination entered into power in November of 1922, and early in the spring of 1923 began their movement for religious liberty. Their plan was simply the repealing of the third of the three paragraphs of Article 11 of the Constitution, the one forbidding public manifestations of dissenting faiths, and under which paragraph all kinds of oppressive acts had been performed. There was no intention of dis-establishing Catholicism nor of reducing the tremendous sums of money paid by the State to that organization. Neither was it the intention to open the door to all kinds of street processions of Protestants or similar objectionable public acts, since there has never been any desire on the part of Protestants here to work in that way; on the contrary, we are quite content to leave street processions and all such grotesque manifestations of religiosity to them, and set the opposite example.

The intention was to remove a paragraph which was capable of such misinterpretation as practically to make Protestant work impossible in districts in which the judiciary might be completely under the thumb of clerical elements, and there are many such districts in Spain today. It was a mild reform, indeed!

When public announcement of the intention of the cabinet (or ministry) to repeal the third paragraph of Article Eleven was made, it was the signal for unprecedented activity on the part of the higher clergy. All the bishops and archbishops met in Madrid, and exercised pressure upon the government in all possible ways. The Archbishop of Zaragoza, a militant character who has recently been made a cardinal in Rome, came out with a pastoral letter, in which he openly threatened the government with determined opposition at the polls on the part of all true Catholics; and hinted at the possibility of a diplomatic rupture with the Vatican, and all sorts of dire possibilities. This letter got a great deal of publicity and undoubtedly helped to gain the Catholic victory. The government weakly submitted, and the proposed reform was abandoned.

Pedregal, the "ministro de hacienda," and representative of the Reformista party, resigned, rather than submit to this unprecedented interference of the bishops in governmental affairs. But his resignation did not have any effect, and the proposed reform was abandoned.

The incident was fully commented on in the leading dailies of Madrid and of provincial capitals, and many papers lamented the clerical victory. In order to reply to statements made in the Catholic press that nobody had asked for the proposed reform, the "Alianza" of Protestant churches in Spain sent a respectful message of protest to the head of the government, which was published fully by several important papers in Madrid, Barcelona, and the provinces. A number of public meetings, in theaters and other public places (not in our churches), were organized in many cities of Spain, notably in Alicante and Barcelona, which were attended by large numbers of people, not Protestants, and in which decided sympathy was shown for the proposed reform. One lecture in particular was of great importance, given by special permission in the "Ateneo" of Madrid, a famous literary club, where complete freedom of utterance is granted, and which is the meeting ground of the intellectuals of the capital. That lecture was given by Sr. Adolfo Araujo, son of the Bilbao pastor of the American Board work, to a distinguished gathering of several hundred of the city's leading men, and was received with open and continued manifestations of approval. It was the first time in history that the Ateneo had heard an address defending Protestantism.



REV. CARLOS ARAUJO AND WIFE

Don Carlos Araujo is the mission's leading literary mind, knowing French and English in addition to Spanish. Has represented Spanish Protestantism at international gatherings in various parts of Europe. Was member of the International Committee which produced a new Spanish version of the New Testament under the joint auspices of the American Bible Society and the British and Foreign Bible Society. Author of a small volume of sermons and of several short poems and hymns. Vice-president of the Spanish Evangelical Church, an informal union representing several missions.

Don Carlos is a tireless worker along general evangelistic lines, making frequent visits to towns where there is no established evangelical work. Has often been invited to deliver lectures in political clubs and social centers such as are beginning to be formed in certain more advanced Spanish cities, chiefly under the auspices of committees of laboring men. A fertile and spiritual preacher, he has a wide influence throughout the Spanish evangelical churches.

Protestant work in Spain for these fifty years, however small, however poorly equipped, however it may be confined to the lower classes of society, and however slowly it may be gaining adepts among the higher classes, has had a wide influence out of all proportion to its numerical strength. This reform, allow us to repeat, was not asked for nor promoted, directly or indirectly, by official Protestantism. It was a spontaneous movement among the more liberal parties, and who will doubt that if it were not for these fifty years of patient work on

the part of Protestant forces, no such spontaneous movement would ever have been witnessed here? Without any undue boasting whatever, it may surely be said, and felt, that the persistent preaching and writing that has been done by Protestant elements has reached the heart of the nation in ways that are only now beginning to be understood. The patient planting and watering is being done, and the Lord of the harvest will not fail to give the increase.

But the work is increasingly necessary and must be pushed with greater zeal and greater resources. It is obvious that the Puritan type of liberal politician, or shall we say statesman, has not yet been produced. Those men yielded far too weakly. There is no heroism, no firm determination to suffer rather than surrender fundamental liberties of mankind. A beginning has been made, but much more remains to be done. Perhaps another fifty years will be needed before the true Christian statesman will be produced. But it will be well worth the toil and patience required.

YOUNG PEOPLE OF THE LOGRONO CONGREGATION
Spain

"CABEZUDOS," PARADED IN A FIESTA
Zaragoza, Spain

THE SAMOKOV GIRLS' SCHOOL—WHAT IT HAS MEANT TO ME

By RAINA BOYCHEFF

WHEN I was a very little girl Aunt Alexandra came to visit Grandma Maria. She was the most beautiful and kind woman I knew then. Every one loved her. She was a graduate of the American school for girls in Samokov. So was Aunt Paraskeva and two cousins. They had become so different from us—so much better in every way—that I began to think and dream of Samokov, too. Whether spinning, helping in the fields, or at home, my mind was always puzzling how could I get to Samokov.

One day when I was older, Miss Ellen Stone came to Bansko. It was that fall that she was captured in our mountains. I went to her and asked her what to do. I wanted to have an education and I wanted to study in Samokov.

"Pray and work for it; don't give up; there will be a way," she encouraged me.

I must have been a problem to my parents those days. There was no money, and, besides, I was needed at home to help mother, who had to spin and weave every stitch of clothing, and we were nine children. My brothers told me to get the high notions of going away to school out of my head. Somehow I knew that there would be a way. God could not give me the desire for higher things without finding a way.

The year after Miss Stone's release I found myself in the American school in Samokov! I will never forget the first time I entered the spacious yard of the girls' school. The trim lawn, the flowers, the big frame buildings, the happy groups of girls!

SAMOKOV SCHOOL FOR GIRLS
Main Building

BANSKO, MACEDONIA
Mrs. Boycheff's Home Village

I stood by the horse on which I had ridden three days, noticing for the first time the coarse, home-spun dress and gay apron mother had made me and the clumsy shoes, with more than a dozen head nails, on my feet. Some one took my cousin and me to a little room with two single beds, which were covered with white bedspreads. There were white muslin curtains at the windows.

It was in this cosy room that we heard the most heavenly music one night. The music teacher in the room next to ours did not know she had an admiring audience of two girls who had never seen or heard a piano in their lives. The days that followed were full to overflowing. I had to earn my tuition and I did everything that would bring me a few *levs*. I was supremely happy in spite of the struggle, for I was getting the longed-for education, and the school was a haven of refuge to me in comparison with life in Macedonia at that time. The four years I spent in Samokov were the happiest in my life.

Fifteen minutes spent with our Bibles the first thing every morning and the last thing at night, in the silent study room, enriched the life of every girl. Today hundreds of parents want to send their girls there to be in this American Christian atmosphere. You can tell at a glance a girl who has been under such influence.

Once in an American courtroom I faced a woman interpreter who had purposely misinterpreted.

"How could you do such a thing?" I asked her.

Angrily she turned upon me. "What do you know? You are only a graduate of a mission school."

At once I felt as proud as I could ever be. "Thank you," I said to her. "You could not give me a better compliment. Being a graduate of an American Mission School, I could have never done what you did."

My only sister, a minister's wife, writes from Bulgaria: "The three older children are in American schools this year. Isn't it wonderful to have them under American influence? We will be forever grateful to the Americans."

Well, the school buildings are ready to tumble down, but not so the Christian spirit of "Samokov." That will live forever. New buildings in a new location will come some day. A new hope will rise with those buildings. A new era will be ushered in. But the Christian ideals and spirit that have made the Samokov school what it is today must abide.

IS MISSIONARY WORK IN GREECE JUSTIFIABLE?

By GEORGE P. MICHAELIDES

GEORGE MICHAELIDES

IS it reasonable to carry on missionary work in a country which is, nominally at least, Christian; which has a State Church that claims to be the first, the oldest, the only holy, orthodox, Apostolic Christian church?

If the aim of the mission is to make Protestants, my answer is No; if it is to work as one more factor towards bringing God's Kingdom on earth, I wholeheartedly say YES.

I

To all outward appearances friendly relations exist between missionaries and the Greek Church. But the latter has never trusted the missionaries, and the missionaries on the whole have not given due credit to the aims, purposes, accomplishments, efforts, possibilities, and struggles of the Church. I know of no Greek clergyman who sincerely believes in the missionaries' work. Every one of them doubts the missionaries' motives, questions their sincerity, suspects their activities, and believes that their only purpose is to make Protestants. A church lost in the admiration of a glorious past and of a present that produces martyrs of the faith by the thousands feels the intrusion and resents it.

There have been missionaries who delighted in proselytizing and in raising doctrinal controversies, and there have been bishops who heaped curses and anathemas and excommunications on the missionaries and their converts. Jonas King of the American Board may have been a wonderful man and an excellent pioneer, but he raised such a bitter opposition in Greece that the Government forced him to leave the country. I also remember the late martyr Archbishop of Smyrna, Chrysostom, offering the dedicatory prayer at the inauguration of the new buildings of the International College of Smyrna, only to encourage a strike of the Greek students of the college a month later on the unfounded grounds of "Protestant propaganda."

Can, then, missions coöperate with the native church? The whole case rests with the method of approach. I have before me a glowing report of the first Russian Student Conference, held last October near Prague, under the auspices of the World Student Christian Federation. The conference was opened by the Orthodox liturgy, conducted by Father Sergius Bulgakoff, and the clergy participated throughout the conference. The report goes on to say that "much of the richness of spiritual blessing which came to us was due to the deliberate use of Orthodox forms."

Bishop Blake, of the Methodist Church, has just raised $50,000 for the support of an Orthodox seminary in Russia, for the training of ministers of the Russian Church. The Y. M. C. A. and the Y. W. C. A. organizations in Greece, Poland, Czechoslovakia, and elsewhere, have the backing of the native Church.

What is the secret behind these?

II

But the Greek Church insists on saying: "We do not want the missionaries to do religious work. That makes trouble. Let them engage in every other activity outside the church." The question naturally arises: "Is work within the walls of the church the only religious work, and is the right conception of Christianity merely one of church affiliations and beliefs and types of worship? Or, is religion, and especially the religion of Christ, a way of life and conduct and of relations with God and men, touching every aspect of life? If the latter be the case, then the American missionary who goes to Greece has an unlimited field of action before him. Even though he may not have an opportunity to build a church of his own, he will have the privilege of molding temples of the living God out of boys, girls, men and women who can enter the City of God through some one of the twelve gates.

I mention below some of the possibilities along lines where the need is crying:—

1. Fundamentally, Greece sorely needs leadership in the state, the church, the community—not in the sense of occupying the uppermost seats, but in the sense of rendering service in the fullest meaning of "not to be ministered unto but to minister." All our misfortunes are due to the failure of the existing system to develop such personalities. Our younger generation is kept moving around a vicious circle, and as far as I can see we need the assistance that consecrated, intelligent, open-minded missionaries can offer for the development of Christlike characters able and willing to maintain themselves, unblemished and unimpeachable, in the midst of the hardest trials, glad to love the game beyond the prize, eager to serve independent of the price they have to pay.

2. The scars of the war are fresh on us all. The bitterness and the hatred in Greece against the Bulgarians and the Turks is appalling and is being kept aflame by the press, the militarists, the clergy. During the Silver Bay summer conference

two years ago, a young Greek student came to me excited and inarticulate.

"They put a Bulgarian in the same room with me last night, and I hardly closed my eyes."

"Why?" I asked him.

"The brute was going to cut my throat."

"How did you find that out?"

"I did not find it out, but it was the only natural thing to expect from a Bulgar!"

This is characteristic of an attitude widely prevalent in Greece. To remove such hatred and prejudices and suspicions I consider at the present time to be the work of missionaries. They, better than any one of us, can bring those mutually hated Balkan peoples together in classroom, in conferences, in worship and prayer. The person who will inspire the peoples of the Balkans with the gospel of mutual appreciation and love, and lead them into peaceful coöperation, will have accomplished much more than he who has led a couple of people to stop lighting candles and praying to the Virgin and the saints. Some day we, the people of these countries, may be able to accomplish this, but until then we need the missionary to extinguish the rampant nationalism and to usher in Christian internationalism.

3. The field of social service is unoccupied. There is ample space for boys' work, for recreational activities, for health campaigns, for industrial righteousness, for temperance, for the single moral standards, for the abolition of war, and for combating all sorts of social evil and sin. No church or state will ever object to these. To be sure, these duties belong to the Greek state or Church, but we lack inspiration, ideas, leadership, training, and until better days and greater peace and stability come to Greece, we must look to outside initiative.

4. Then there is the problem of education, which by far presents the most unlimited opportunities. Notwithstanding the efforts of the state, there is still room for any number of new schools and educational institutions to train children in citizenship, to educate them in democracy, in service, in leadership. There is, besides, need for experimental schools, for practical and professional and industrial institutions, the maintenance of which is beyond the wildest expectations of the Greek budget and mind.

There is danger here of the people considering the educational work merely as practical, paying, profitable, irrespective of the opportunities offered for character building. It is up to the responsible authority, however, to remove the common misconception that these institutions exist for the "peaceful penetration of the American trade and industry." This attitude is found among the people because knowledge has been commercialized and materialistic philosophy has been advancing by leaps and bounds. In my opinion American Christian institutions are especially fitted to combat these.

5. I do not hold that the missionaries alone possess the truth and nothing but the truth. No man ever can. Truth comes out of the exchange of opinions and ideas and methods and conceptions, and this can be made one of the highest contributions of the missionary. The interchange of ideas and culture and civilization, the give and take of different minds without the holier-than-thou attitude and any sort of patronizing superiority, make for progress. There can be no progress until two or more sets of ideas have faced each other. A closed system never enriches life, and ours are sadly closed. A harmony that is the result of the domination of one man or of one school is neither positive nor legitimate. The existing differences must not be annihilated, but coördinated and integrated; they must not separate, but unite in contributing towards a richer life and a wider experience.

I am reminded of the philosophy of a Greek soldier who landed in Smyrna in 1919. "After all," he said in his patriotic exaltation, "the sea is a unifying element; it does not separate countries and people; it brings them together."

We Greeks are stubborn, we are bigots, we have closed minds, we think always of the seas that separate us, the best people on earth, from the rest of mankind. It is up, again, to the missionary to rouse us out of our slumbers, not by crushing all that is Greek in us, but by bringing out the best of our religion, of our faith, of our culture, customs, civilization, ideas, attitudes, values, learning, loyalties. Because of his training and idealism he can learn of us, and at the same time patiently, kindly, courteously, considerately, and without taking advantage of our ignorance, he can get us to see a different point of view, seeking the welfare of all concerned above any advantage to himself or to his institution. I know of missionaries who would humbly confess the failures and shortcomings of American or Western Christianity, and who would be grateful to have mistakes and errors of their own system brought to their notice. They are frank enough to say: "We, alone, have failed; you, alone, have failed. Look at the world today! Come now and let us reason together and see what we can together contribute that will make the world Christian."

6. And, of course, the greatest contribution that the missionaries can make on any field is the person of Christ. We have only a part of Him left among us. Our theology has made Him too transcendent, and at the same time built around Him wood, hay, and stubble. We need a human Christ. If no other justification of missions existed, this alone is sufficient, viz., to unearth Christ and bring Him into our everyday life in terms that the common people can understand and in modes of life and conduct that they can make theirs. I believe that the best way to preach the living Christ is not through a set of dogmas and creeds, but through Christian living. My experience convinces me that there are

missionaries who can preach Christ from the pulpit and in the classroom, in their homes and on the playground, in their work and in their conversation, in recreation and in prayer, in life and in death.

III

Thus far I have outlined needs and possibilities of work in Greece along well-known and well-trodden lines. But I venture to go further, and definitely suggest closer coöperation with already existing agencies.

It is a fundamentally Christian idea to expect a wealthy and more prosperous branch of the Church of Christ to help financially a struggling and poorer branch. Christendom owes to Greek Christianity an enormous debt. Cannot American Christianity aid the Greek Church directly in financial assistance, outside of any Board work, with gifts to forward any good undertaking?

I wonder if what is already being done in China is not possible in Greece, too? If it is difficult to start or maintain a school, why not send missionaries into existing native schools to contribute whatever is needed? If it is difficult to have a hospital started or a social center organized, why not send doctors and nurses and workers to place themselves at the disposal of existing authorities? None will be more welcome than such missionaries with the training and determination to serve, promote, develop, spread, whatever meagre organizations exist.

How many missionaries are there who would be willing to place themselves completely at the disposal of the Greek Church? Not necessarily to join the church or swear allegiance to it, but to SERVE IT? A few years ago I thought it utterly impossible for a Protestant to preach in a Greek church. Sherwood Eddy did it, and can do it any time hereafter. Why cannot there be permanent Sherwood Eddys in Greece? Thus far I have heard only one missionary say: "If I only knew Greek, I would devote my whole life to preaching in the Greek Church."

Results are mostly a matter of personality. The right person can overcome typical and formal hindrances, can get hold of folk, love them, be one of them, live their life, identify himself with their best desires and ideals, create new desires, place values on higher things, lead them to higher levels, lose himself and his Americanism in his work. Is it necessary to stick to Board organizations? Must the results count for Boards and their statistics, or for the Kingdom of God?

THE NEW CHURCH IN THE PHILIPPINES

By FRANK C. LAUBACH

GRADUALLY there has been growing up, here in the Philippines, a group of educated Christian young men who have all the qualifications necessary for leading the great new church which must appear. Said church has already made its appearance, and is meeting with great enthusiasm. The United Brethren Mission has a church and dormitory in a wonderfully strategic position in the heart of Manila's student district, and has agreed to change this into a *United Church*—inviting representatives of the American Board and members of all other churches in Manila to participate in the new church.

A Constitution has been adopted which makes this church congregational in government, adopts the statement of faith of the National Council of the Congregational Church, and calls itself by the name, "The United Church of the Philippines." The enthusiasm with which it is being greeted can scarcely be done justice without knowing who are the great men of Manila and the Philippines. I will try to give you some concrete examples and leave the rest to your imagination.

On September 29, 1923, the Constitution was adopted. The leadership is Filipino. Only two Americans besides myself have had any part in the organization or conduct of the church. We are consulting experts but we want the church to remain Filipino.

The greatest Filipino educator, president of the largest university in the Philippines and one of the three or four greatest Filipinos in every respect, is President Camilo Osias. When approached regarding the new church, he heard the plan and immediately responded: "I want you to allow me to be the first member to affix my name to the Constitution."

But he was not allowed to be the first man, for Hon. Teodoro R. Yangco, often called the "grand old man" of the Philippines, formerly Resident Commissioner to the United States, one of the noblest men who ever walked the earth—a man who has had much money and has given it away for philanthropic purposes as fast as he made it, beloved, perhaps, more than any other Filipino—when told about the new United Church and shown the Constitution said, "Please let me join at once," and his name stands at the top of the document.

A magnificent Christian gentleman, Dean of the College of Law of the University of the Philippines, ranking fifth in a recent vote for the greatest Filipinos, is Dean Jorge Bocobo, often called "the Prophet of the Philippines." In spite of his prejudice against denominationalism, he has faithfully attended the Methodist Student Church for a number of years. Because he had been a member of this church, he was not asked to join the new movement. But he overheard a group of men talking

about it and insisted upon joining it, declaring: "This is what we have been looking for ever since I can remember and I insist on being a member."

The Dean of the College of Education in the some University, a member of the Aglipay Church, when told of this new movement said: "It has come at last. I am going to join and all the principal leaders of Manila will join with me."

The membership campaign is in the hands of Mr. Isaac Barza, the leading Filipino in the Y. M. C. A. of the Philippine Islands, and a wonderful organizer. The membership list which he has prepared makes my head swim. I can scarcely believe my eyes. It includes nearly all of the greatest men of Manila—Protestant, Aglipayano, and Roman Catholic.

You must not forget that the leading people of this city who are still nominally Roman Catholics are Protestants in everything excepting name, and have never joined any Protestant denomination simply because of their unwillingness to submit to religious denominations and their dislike of denominational names. With one accord they declare that this is the thing for which they have been waiting.

Where shall we find a man who can fill the pulpit for such a congregation? Already we have heard of other congregations and prospective congregations which desire to unite with this church. One of the leading missionaries of the Baptist Mission happened to be present at a meeting of the constitutional committee of the new United Church and said that everything in this Constitution was acceptable to the Baptist Church. We have hope, therefore, that we may find a basis upon which the Baptists may unite with the rest of us.

Responding to the demand for union, the Presbyterian, United Brethren, and Congregational Missions have agreed to meet and endeavor to find common ground upon which they will adopt the name which has been adopted by this United Church in Manila. Delegates from all of the churches will need to do much work before this union can be completed, but that all people concerned are perfectly willing to unite augurs well for the success of the movement.

The most difficult problem to handle is the adoption of a Statement of Faith which will be broad enough and yet narrow enough to meet the desires of everybody. If we could forget about a statement of faith entirely, it would probably be best, but that seems impossible. At present the Congregational statement of faith as found in the constitution of the National Council is pleasing to the largest number of people, and makes a strong appeal because of the beauty and majesty of its expression.

FILIPINO PERSONAGES

By FRANK J. WOODWARD

REV. LUIS YAPSUTKO and his wife, Julia, are our most outstanding Filipino pastor and pastor's wife. Mrs. Yapsutko belonged to one of the leading *illustrado* families of the Philippines, and as a girl helped her brother, Sr. Vicente Sotto, in the publication of an anti-Friar Visayan weekly paper for a number of years. She was converted by Rev. Angel Sotto, a cousin. Some time later Angel took Luis Yapsutko with him on a visit to the Sotto home. Luis loved Julia at first sight. Thus began one of the most beautiful courtships, and later on one of the most charming examples of wedded loyalty and happiness to be found in all the Philippines. The two became inseparable.

Luis had attended a Spanish College in Manila, was drafted into the Spanish army, became an officer, and when he and his company was about to be murdered by the cruel Spanish soldiers, he escaped to the mountains of Negros, becoming an Insurrecto.

At the time of his marriage to Julia, Luis was not a Christian. So his wife prayed, "Dear Lord, since you have called me to your service, will you not also call my husband?" And the Lord called. . . .

Luis would not pray, for a time, after joining the church; so again his wife prayed God to help her husband to learn to pray. Before long that prayer was answered.

At this time Julia was taking an active part in religious services and she desired Luis to do so, too. Then she prayed again that the Lord would lead her husband into His work. She was overjoyed when God answered her prayer and Luis determined to preach the Gospel.

From the first, by reason of their earnestness and loyalty, together with the fact that they belonged to leading families, the Yapsutkos exerted a strong influence for Christ amongst their people.

Later there came a time when there were grave irregularities in the government of Sibulon. Pastor Yapsutko was chosen President by the Provincial Board, because he had taken no part in politics and could be relied upon as a just administrator. During his term many fine improvements were made in Sibulon. One of these was a little park on the Plaza in the heart of the city, where even today the hearts of the people are gladdened by flowers and shrubbery and trees instead of merely a bare plot of ground.

While President of Sibulon, Luis preached every Sunday. To a complaint of the Governor he replied, saying: "Six days a week I work for the material welfare of Sibulon. On the Lord's Day I propose to devote myself entirely to its spiritual welfare," and that settled the question.

When the Governor tried to compel him to help

catch and destroy locusts on Sunday, Luis replied, "The moment you issue that Order, you may consider me as already resigned." The Order was never issued.

Feeling greatly hindered by not being able to preach the Gospel freely while in office, Mr. Yapsutko resolved to resign, for his work was done and there had come a call to Dipolog, a large municipality on the northwestern coast of Mindanao. Immigrants had gone there from Negros and Cebu. They and some of the original inhabitants were calling for an evangelist. It was an unprecedented opportunity —to establish the first evangelical church on that part of the island. It was like the call that came to Paul from Macedonia—it was irresistible, for to these brave souls it was of a surety from the Lord. Saying farewell to their relatives and turning over the responsibility of their rather large plantation to the care of a relative, they set out for the field of their future labors for their Lord.

REV. AND MRS. LUIS YAPSUTKO

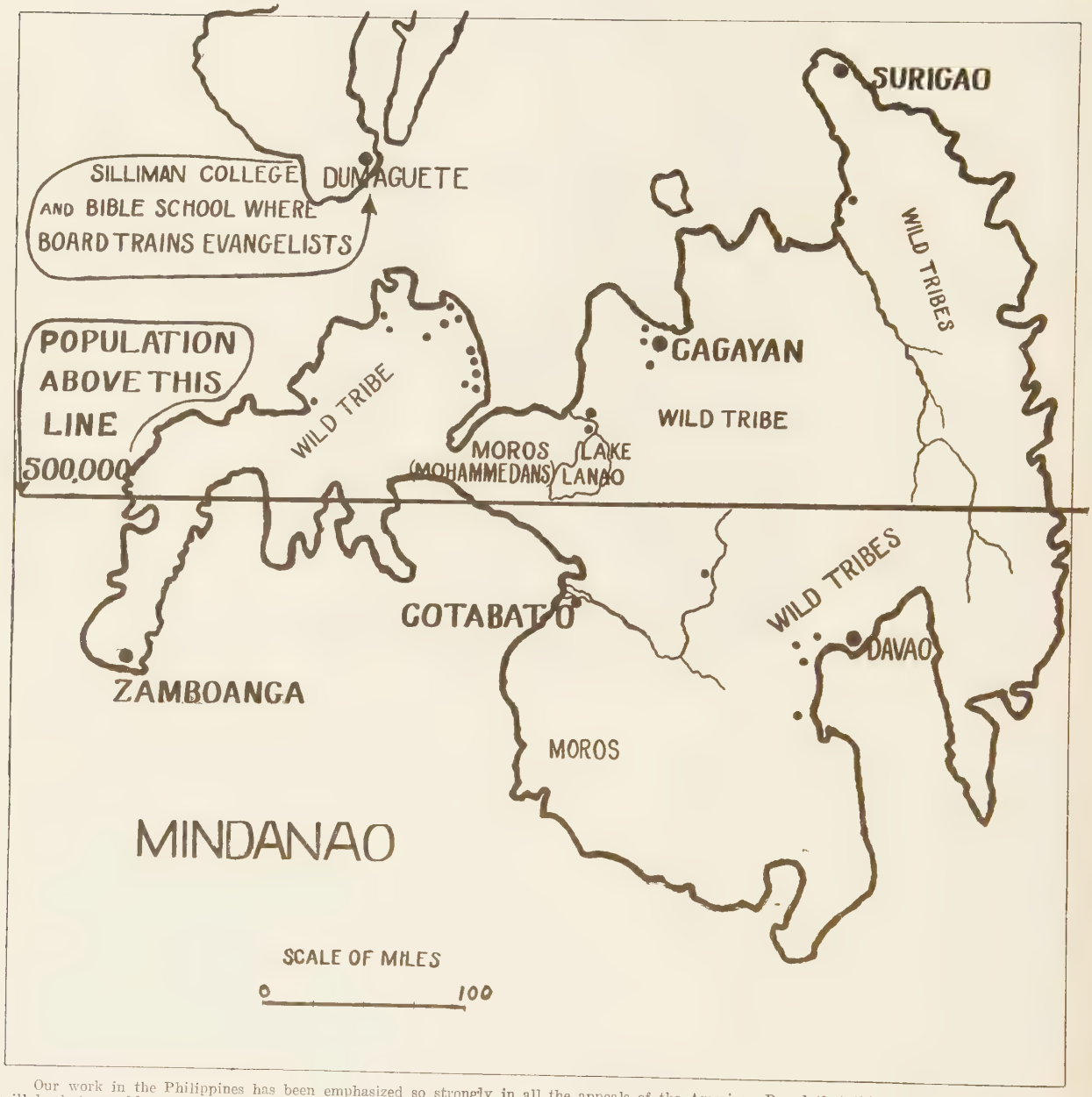
Arriving in Dipolog in 1917, they met with strong opposition from the Friars. They were stoned and persecuted. Many who at first were friendly were induced to turn against them. In the beginning they were unable to gain a strong foothold, but they continued, on account of their firm faith in God's leading for two years, to press on, preaching the Gospel, wherever opportunity offered. Eventually they acquired an old house, where they might worship, with their little group of believers, in peace.

For one year they were away from the field, when Mr. Yapsutko had charge of a congregation on his home island, while Mrs. Yapsutko established in the same city a strong Branch of the Philippine Women's Club, not only perfecting the organization, but also procuring the funds and erecting the building, which was to house the Maternity Hospital in charge of the Club.

Then the call came again to return to Dipolog to complete that work which they had laid down. About 1920 there came a need for a new church building in Dipolog. Like everything else that the Yapsutkos have undertaken, they set to work in the most practical way to build a church big enough to house the congregation for several generations. Money was procured and three-fourths of a city block purchased in the very center of the town. A large part of the materials and most of the funds are in hand for the new building.

The work which was originally started within the city of Dipolog has extended, until it now reaches several other important points in that district. The efforts of these devoted servants have been untiring in building up groups of spiritual congregations. Every talent they possess has been utilized in furthering the work. Mrs. Yapsutko assisted in revising the Visayan Bible. Both possess dramatic talent, and they have not been slow in adapting it to the dramatization of Bible scenes, such as the "Selling of Joseph" and the story of "Ruth and Naomi." But the outstanding characteristic of these good people is their loyalty to Christ.

OUR RESPONSIBILITY IN THE PHILIPPINES



Our work in the Philippines has been emphasized so strongly in all the appeals of the American Board that this new map of Mindanao will be but an old story. This is as it should be. We trust the day may never come when "Mindanao," with its million people, is less than a household word in every Congregational family.

Davao was opened in 1902 and Cagayan in 1915. Cotabato ought to be opened at once, both for the Filipinos crowding into that fertile plain, and for those Moros that can be reached in part from that center.

At Lake Lanao, too, there should be a station established with the Moros only in mind. There is a band of Chicago students ready to take up this special work. Some day special funds will be forthcoming for this Moro work, we fully believe. God has not placed us in Mindanao, so close to a Mohammedan people, without some great purpose.

At Davao there is a central church and several day schools. Here our work for the non-Christian highlanders centers. A mission hospital is also doing its bit at Davao.

In Cagayan another mission hospital is developing. There, too, is the Woman's Board's Bible School. The station's evangelistic work through a chain of churches and Bible schools is notable.

Our leaders are trained at Silliman, in Dumaguete, just across the channel; also at Manila, where the "finishing touches" are given. Our mission force is lamentably small. Dare we name it? Fifteen! and four of these working outside of Mindanao!

OUR MEXICO MISSION FIELD INCLUDES LOWER CALIFORNIA, THE WEST COAST (STATES OF SONORA, SINALOA, NAYARIT, AND COLIMA), AND JALISCO, ON THE CENTRAL PLATEAU

Since the beginning of Congregational work 1872, the biggest step forward, perhaps, on e part of this mission and of other missions, as been in the direction of coöperation with her denominations. At the special confer- ce held in Mexico City, February, 1919, ght religious organizations, believing that ue coöperation enables mission progress to be ientific as well as economical, agreed to ake the adjustment essential to receiving each specific district for which it should be sponsible.

Each denomination planned for the district lotted to it: A program of aggressive evan- lization; the upbuilding of strong evangelical urches; elementary schools with industrial d vocational features; a normal school, agri- ltural school, and Bible-training school; and organization for directing community life in ch large center of population.

The denominational forces coöperate in es- blishing an evangelical university and a union eological seminary at the capital; a union blishing house and bookstore; expert super- sion for the different types of work at- npted.

In this adjustment the Congregationalists ok the northeast strip of territory, with a pulation of 1,800,000. All of the work of e American Board and the Woman's Boards found in states that touch the West Coast, t as a consequence of the barrier to commu- cation made by the mountains in Nayarit, e mission has divided itself into the West ast field and the Guadalajara field.

The stations occupied are El Fuerte, Guada- ara, Hermosillo, Mazatlan, and Tepic; fifteen ganized churches with ten ordained pastors d six preachers have a membership of 714, whom 133 have been added during the past ar. An enthusiastic congregation is working great harmony in Culiacan, the capital of nora; a chapel is greatly needed here. The new building in Los Mochis has been completed, Mr. Wagner raising locally more than 2,000 pesos on a total expense of 3,100, the congregation being given to understand that the rest of the money is to be considered as a loan. In Tepic the doors are just opening for a great forward movement along evangelistic lines. It is considered a conservative town, but the people have been very cordial to the missionaries. Rev. and Mrs. Howard C. Champe, appointed in 1923, have taken up their residence there.

Two middle schools, nine elementary schools, and three kindergartens have an enrollment of 414 pupils and a staff of twenty-three Mexican teachers, Miss Gladys R. Thompson, Miss Julia R. Wagner, and Miss Rebecca Burdorf being recent additions to the American force. Recent data concerning the schools are given at the end of this article, but special attention is called to the opening of a school by the W. B. M. P. at Cinco de Mayo. A lot has been bought at Mazatlan for a suitable building. The need for such a school is very great; thousands and thousands of girls are working in cigar factories in terrible physical and moral conditions, for whom night clubs and classes would mean moral salvation. The Government schools are admitted by the Mexicans themselves to be exceedingly inefficient; there has been a reaction on the part of the better people against the openly unmoral lives of the teachers, and there is a demand for a school where moral instruction will be given and will be backed up by the example of the teachers.

Besides these schools, 19 Sunday Schools, with their 897 pupils, and the same number of Christian Endeavor societies, with a membership of 360, touch and influence the lives of the young people particularly.

Dr. Howland writes that the students of the Union Theological Seminary, without any aggressiveness or self-seeking, are the most outstanding element in the gatherings at conventions and institutes; a recent graduate is at the head of the largest and best organized church in the country—perhaps the largest in Latin America. Payment of $2,500 has been made on a fine piece of land as a site for the Seminary buildings.

The outstanding plans for interdenominational coöperative work in Mexico are: The purchase of a large plot of ground in the City of Mexico as a center for union projects; a union hospital; the appointment of a General Secretary for the Committee on Coöperation in Mexico, the duties of Prof. Andres Osuna, manager of the Press, being enlarged to include those of such a Secretary. During the first half of the year 1923 he made a number of trips addressing churches, schools, Sunday Schools, institutes, Christian Endeavor societies, conventions, in the interests of coöperation, social reform and temperance. Recently he visited America.

Although a full account of the recent revolution cannot be given here, we may say that letters from Guadalajara came through the last of December, after it had been cut off from telegraphic and mail communication for more than three weeks. The revolution fell with such suddenness that no preparation had been made for it. The city was taken at the beginning without the firing of a shot. There was no firing closer than about fifty miles to the south, where a detachment from Obregon's army was completely annihilated. The hospitals were filled with wounded. *The work of the schools was not disturbed;* Christmas programs were a success, every foot of standing room being taken in the churches, while the Sunday Schools had the largest combined attendance in their history. This is true of other sections of our field where the "mutiny" has been operative.

ALBERTO REMBAO
Principal Colegio Internacional, Guadalajara, Mexico

Born in Chihuahua. Father, an army officer under the Diaz *régime*. As a boy, he attended the mission school, "Colegio Chihuahuense." During the Madero revolution he marched—a young lad—with the Federal troops to attack the revolutionary forces at Ciudad Juárez; and in a battle which lasted three days he was severely wounded in the leg. While lying prostrate, with little hope, he determined to live a Christian life if saved. His leg was amputated, and for months he supported himself by selling papers on the streets of El Paso, hobbling along on a wooden leg.

After a year at the mission school near Albuquerque, N. M., he went to California, worked his way through High School at San Gabriel, and then through Pomona College, graduating with honor in 1921. In Guadalajara he has gained many influential friends for the school, and has been offered government positions at a salary greatly higher than that the mission affords. His enthusiasm and ability have done much for the school.

IMPRESSIONS OF A NEW ARRIVAL

"Cargadores, Buicks, Moons, Victorian Buggies; flat-roofed houses, French windows; a park, beggars, street cars, street lamps, people all one buzzing, strange confusion, and in the midst of that a band of college mates and friends—that was Guadalajara at 'eighteen-thirty' o'clock the day of my arrival.

"Fifteen mintues later I heard singing, joyous laughing and talking. Then I saw with my own eyes 'El Instituto Colón' (M.). There in the corridor of the patio was a group of children, rocking to their heart's content, rocking and singing. Are they happy all the time? Every minute that I know of. They sing at their work so much.

"As I have become acquainted with them, more and more have I been impressed with the spirit of coöperation. Each girl has some job assigned to her, and immediately after breakfast, before you yourself have reached your own room, they are at it, sweeping corridors, stairs, cleaning rooms, making beds, ironing, etc. Busy as bees and humming, too.

"What an interesting story each one presents! Some have come from such miserable, unkempt huts; and others from homes with beautiful patios and wrought-iron fences in front of lovely flower gardens. Here they are one. Feeling of class seems to have been forgotten.

"Though the school must conform to legal requirements in the matter of religious teaching, still there is a striving for ethical values. The spirit of truth is inculcated, and clean sportsmanship is a great aim and a problem, as elsewhere. Not once have I been made conscious of any racial prejudice; neither on trains nor street cars, neither in store nor school, not even the word 'gringo' in overheard conversation.

"The native teachers have made a great impression upon me, particularly the one I happen to know best. She is a real teacher, for her hours are not measured by salary. She has so much to give of the 'worth while.' She would put many of us in the States to shame.

"It is indeed 'a mighty work for a mighty cause.' It is only by our little part in it that we may ever have any right to consider ourselves a success."

Julia M. Wagner (P.),
Guadalajara, Mexico.

MAZATLAN, MEXICO
From the new mission residence

AS IT IS IN TEPIC, MEXICO

We are indebted to Rev. Howard C. Champe, a 1923 appointee to the Mexico Mission, for the following story quoted from a letter to Mr. Champe from the pastor at Tepic. Mr. Champe has been detained in Mazatlan "because of the Revolution," but expects to be located at Tepic in due time:—

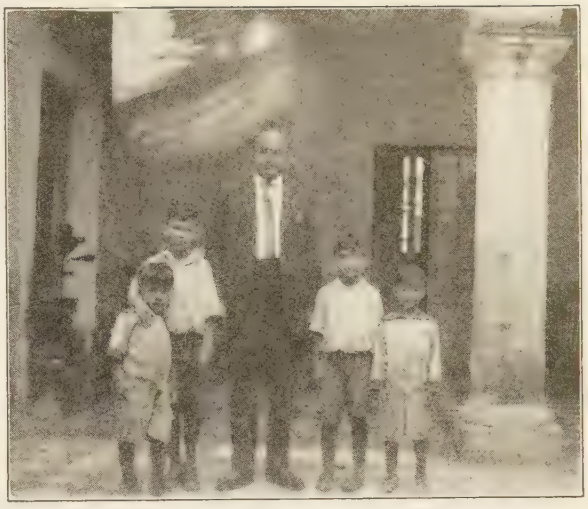
A DANGEROUS APPEAL

"There lives in Compostela a rich widow who went to the priest and asked him to bring down the

atron Saint from the main altar, that he might ork a miracle, consisting of bringing in the Rebels o Compostela so that the people could have more arrantees and more protection. The priest objected at first, but as the widow insisted, he obediently took the Patron Saint down from his shrine. wo days later the Rebels came in to town, and the ich widow joyfully praised the Saint and had the riest say mass for the miracles performed.

"The Rebels, already in town, inquired for the ealthiest person of the place and the name of the ich widow was given to them. Soon they sent her note asking of her an eight hundred dollar loan. he said she had no money; but the Rebels made er get the $800 on any account. The Rebels wanted eef and they killed two or three cows daily of the idow's property. Then they wanted corn for their orses and asked for it. She gave it, and in large uantity, although not very pleasantly.

"Finally, they asked for more money from the idow. She was in such distress that she ran to he priest, and crying, she begged him to take up he Patron Saint where it was before because these Rebels were bringing her to ruin, to which the riest answered: 'My daughter, this is not a play f going up and down, and the Lord of Compostela won't go up and he will not.' You may think how disappointed she was with the Rebels, the Lord of Compostela, and the priest. And, I assure you, this is true."



SENOR JESÚS PÉREZ AND HIS FOUR SONS
He is pastor of the church, Divino Redentor, Guadalajara, Mexico

REV. J. G. PEREZ

Pastor of the Church of the Divine Redeemer, Guadalajara, Mexico

The church of which Mr. Perez s pastor is one of the most impor- tant of those of our Mexico Mission. The pastor came from a numble family, and owes his conversion and training to our mission workers and schools.

He was born in Arivechic, a small town in the Sierra region of Eastern Sonora, and as a child absorbed all the influences of the many strange Roman Catholic superstitions of the region, in which there was often an admixture of older Indian practices. He remembers still the childish awe inspired by an uncle who was considered the holiest man of the district, and who lived as a hermit in a cave of the mountains, where he died, perhaps of voluntary starvation.

To this village came Florentino Piña, a Bible colporteur, when Perez was but a youth, and as a result of a few Bibles sold there a considerable number of the villagers were interested, and were organized into a church later, when a missionary visited them, of which the Perez family became members. This town is near the part of the state held by the Yaqui Indians, whose raids made missionary tours dangerous at times. At one ranch visited, a woman and her two daughters had been carried away by the Yaquis only the day before the party arrived, and further on a man was killed with extreme cruelty in the house in which the missionaries had passed the preceding night.

Some years later young Perez, with seven companions, made the long journey of about 250 miles by horse and foot to Chihuahua, and then a thousand more by rail to Guadalajara, to enter the "Colegio Internacional."

During a part of the revolutionary period introduced by Madero he was private secretary to Maytorena, governor of Sonora, and at times acted as pastor of the Hermosillo church without pay; but when that governor was driven out by another faction, Perez took his family to El Paso, and after a few months accepted the pastorate of the Parral church, was ordained, and when the State of Chihuahua was transferred to the Methodist Church, South, accompanied the missionaries to Guadalajara.

INSTITUTO COLON, GUADALAJARA (M.)

CHURCH DIVINO REDENTOR
Guadalajara, Mexico

SANTA ANA, DAVAO'S PORT ENTRANCE

THE DOCK AT SANTA ANA, DAVAO

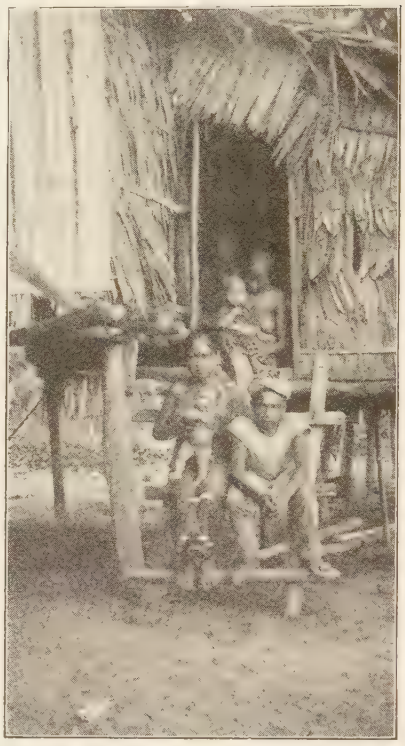
The picture does not show five warehouses which have been built within the year

It has been apparent this last year (1923) that Davao Province, in native resources and in the coming of energetic homesteaders, has developed greatly, as well as in the development of a thriving hemp industry. For instance, here at the port entrance a village has grown up this last year. Four big warehouses have been put up and power presses installed. Another big warehouse is just about completed and another press will be installed. Surveys have been made for four more warehouses, and one of these is just completed.

Around the warehouses, dwellings and Chinese stores have been built. We have a great chance to have a social center here, where it is greatly needed by the young men and others connected with the hemp industry. We have secured an option on a choice site, upon which we wish to put up a small social center house.

We have a Sunday School in this place now, under the cocoanut trees, but if we were sure of our Board's favor, we would go ahead and try to put the building up with practically all costs met by money raised right here in Davao.

The character of our church congregations is changing now. We have families with young children, schoolboys and girls, young men and young women teachers, and numerous clerks from the Government offices. There is life and lilt in this company, whose enthusiasm has been stirred by this wonderful country. I am enclosing a picture of a group taken a couple of Sundays ago. There are babies to be dedicated, and young people to be baptized, and children to teach in Sunday Schools. Such conditions suggest, not "break camp," but "dig in."



SANGIL FRIENDS NEAR DARONG, P. I.

The Sangils are akin to the Moros but, as they say themselves, have "better customs."

LOOKING DOWN DAVAO'S MAIN HIGHWAY TOWARD SANTA ANA, THE PORT ENTRANCE

Every house in sight, with one exception, has been built within the past year. There are many more around the corner to right and left.

PART OF THE FORCE OF ONE OF THE WAREHOUSES AT SANTA ANA, DAVAO, P. I.

We hope to have a social center for these men

THE "GLADSTONE PRINTING PRESS," SOFIA, BULGARIA
On which the revised Bulgarian hymnal was printed. Miss Baird stands at the left.

THE NEW BULGARIA HYMNAL

By AGNES M. BAIRD

ONE of the first concerns of the American Board's early work among the Bulgarians, after organizing churches both in Bulgaria and Macedonia, was to supply the constituency with a hymn-book. Fifty years ago there was no such thing in the country. Indeed, why should there be such a book? Singing praises to God was the sole prerogative of the priest, who was paid for his monotonous chanting—and as for understanding what was being sung, surely that was not for ordinary mortals to inquire into or comprehend! Only the dignified, ancient Slavic language was fit to convey praises and petitions to the Almighty!

But the day came when the missionary arrived in Bulgaria, and with him came his hymn-book. In those days the singing by the congregation proved to be a great attraction and a means of getting people to listen to those "strange Americans."

One of the earliest collections of hymns for general use bears the date 1874. It is a small pamphlet containing 134 hymns without notes. The Russian influence on the language is very apparent. The hymns are translations by the early missionaries—Dr. Elias Riggs, Dr. Long, and Mr. Byington—and by one or two Bulgarians.

In a few years, as churches and membership increased, this little collection grew in size, and notes were added to the text. Rev. W. W. Sleeper and the late Rev. Robert Thomson, in the early '80's and '90's, gave great impetus to this work. They found translators—both Bulgarian and American—to add to the original collection. The last edition, printed in 1907, contained 626 hymns, of which 479 are the translations of the great missionary linguist and scholar, Dr. Elias Riggs. Then fourteen years elapsed without any effort to reprint the last edition, due chiefly to the Great War and the state of the country after the armistice.

But with the return of more normal times, the mission once again turned its attention to this feature of its work, and appointed a committee of four of its missionaries—Miss Baird, Miss Long, Mrs. Haskell, and Mr. Rowland—to take charge of the preparation of a revised edition of the old hymn-

book. Even before the printing of the last edition of 1907 (long ago exhausted) it had become very apparent that a thorough revision was imperative and that new hymns should be added to meet the social and religious needs of this progressive people. The language had changed in many respects, having become stabilized and enriched in phraseology, as the result of education in a country freed from Turkish rule. This was a task for the joint cooperation of Americans and Bulgarians. Therefore, to the four members of the mission were added four men appointed by the Bulgarian Evangelical Society.

The first meeting of the full committee took place in Sofia in August, 1921. Of the 626 old hymns, 302 were retained. To this number were added new hymns to be translated from English and German hymnals, and original poems from Bulgarian poets and writers—one of them an Orthodox priest, a man literary in taste and broad-minded in spirit.

The text committee was fortunate in that it could give over the arduous task of revision and the translation of new hymns (about 70 in number) to Dr. L. Sechanova, a highly educated and gifted Bulgarian lady, the daughter of one of our pioneer pastors, himself a man of literary ability. Twenty-five hymns—both original poems and revised translations—are the work of Mr. Stoyan Vatralski, a former graduate of our school and later of Harvard. Two former teachers of literature in our schools contributed five hymns each—originals and translations—while one of the American teachers composed music for thirteen of the original Bulgarian poems.

A Sofia artist was found who was willing to undertake the drawing by hand of the hundreds of notes for the 220 tunes which lacked music cuts. Finally, early in February last, the first sixteen pages of the new hymnal appeared, and saw "the white day," as the Bulgarian saying goes. The book contains 452 hymns, including six chants. There are fifteen short anthems for church choirs. Responsive readings and short biographical notes on some of the most prominent composers are included. Two editions of 2,000 copies each have left the press. One edition is without notes, for the most modest pocket-book; the other is printed with notes in two grades of paper.

There were obstacles of various kinds to hinder the rapid printing of the hymnal. One was the loss of nearly a month, due to the revolution of June 9, when Stamboliski's *régime* suddenly came to an end, and brought up, as one result, the question of orthography. (Spelling and politics go together in Bulgaria. What *would* become of *our* language if the United States went Democratic at the next presidential election and a new spelling came in with the new administration?!)

The new hymnal has been eagerly awaited throughout the country, and was enthusiastically received at the recent Church Conference at Kiustendil. Its long-delayed appearance fills a great need in our churches, Sunday Schools, and homes.

Reprinted from the "Samokov News," Samokov, Bulgaria.

A SMALL PORTION OF THE SOFIA MARKET PLACE, BULGARIA

THE UNFINISHED TASK

By HENRY S. LEIPER

DID you ever see starving children? Did you ever see babies going blind for want of a dab of cotton or a dash of boric acid? Did you ever see eager students turned away from overcrowded schools? Did you ever see little tots in city slums with no real chance for life—or an octogenarian minister, friendless and alone, without sufficient food for body or mind? Did you ever see Ellis Island's pathetic throng "in the fell clutch of circumstance?" Did you ever stand among thousands who cried out for knowledge of the "Wonderful Way of Living"?

"Jesus, seeing the multitude, was moved with compassion." . . . "Give ye them to eat!"

A few weeks ago I sat in the absorbingly interesting sessions of The Commission on Missions, at Chicago. Big-hearted, far-seeing men and women told of people who need us and await with eagerness our coming. Pictures of people all over the world, in areas of human need where we alone are Christ's personal representatives, rose up before my memory.

Then I thought of the task with which the Commission has been charged: to help provide the reservoirs of human energy and good will represented in the stored-up-personality which we call money. I thought of how $5,000,000 could help meet in Christ's name such needs as we can reach. I thought of the complacency with which many of us accept the fact that we fall far below the $5,000,000 goal, comforting ourselves with the feeling that at least we are doing more now than formerly.

How easily we are satisfied with only half-done tasks! If each ear were open to the cry of human need, each heart touched with quick sympathy for other people's troubles, each eye lit with the reflected dawn of a better day, I wonder if any could so unthinkingly say: "Oh, of course $5,000,000 is impossible. Our apportionment is absurd. No one seriously thinks we can meet it."

Five million dollars impossible for 858,000 Congregationalists! Government statistics show that we—858,000 of us—spend $16,000,000 a year on the average for the theater; $80,000,000 a year for our share of other modern luxuries, including $4,000,000 for cosmetics! Rats destroy thirty-six times five million dollars—*i.e.*, $180,000,000—in property in the United States every year, according to Washington reports. Five million dollars means less than a postage stamp a day from each member of our fellowship. In our favored lives, abounding with all good things, that goal for nearly 900,000 average folks is really pathetically small. God give us a sense of proportion! Jesus did not say, "Give them your crumbs!"

HENRY S. LEIPER

Rev. Henry S. Leiper, who writes this article, has been a missionary of the American Board in North China, and is now the Assistant Secretary of the Board in the New York office. According to an arrangement made with the Commission on Missions, Mr. Leiper's time and energies for six months in the year are devoted entirely to the editorial work of the Commission.

For this important task Mr. Leiper has several qualifications, not the least of which is real editorial blood. His maternal great-grandfather, Hon. Charles H. Hudson, was author of the "History of Lexington" and editor of the Boston *News Letter;* his grandfather, Henry Martyn Smith, was Managing Editor of the Chicago *Tribune* during the Civil War, and publisher of the Congregational *Advance*. He had uncles, too, connected with journalism—one on the staff of the Springfield *Republican*, and another on the Brooklyn *Eagle*. Mr. Leiper himself, when at Amherst, was on the staff of the *Amherst Student*.

Furthermore, Mr. Leiper was born and brought up on the Home Mission field, his father, J. McCarrell Leiper, being a home missionary in Indian Territory and in North Carolina for the Presbyterian Church. Thus his home missionary training and foreign missionary experience combine to give Mr. Leiper a rare outlook for the work that he is doing.

Are you in a church where the apportionment remains unmet year after year? Are you in a church whose situation is so "unique" that no honest-to-goodness effort is possible to enlist the interest of every member? Do two-thirds of your fellow church members give never so much as "the dust off one copper cent to extend the Kingdom of God beyond the shadow of your own church walls?" Then won't you tell them about some of the human needs which our societies strive to meet?

You might tell them, too, about United Church, Bridgeport, Conn., where at the 228th Annual Meeting the pastor, Dr. Day, was able to report the generous over-subscription, through the use of the 1924 Every Member Canvass Plan, of the largest budget in its history; a benevolence total 25 per cent greater than in any previous year; 116 new members; and a group of workers enthusiastically availing themselves of the material provided by the Promotion Department of The Commission on Missions.

Or tell them about Humboldt, S. D., a little church of forty-four members. Dr. Harper, their pastor, reports that they increased their giving $600 by using the Every Member Canvass for the first time. This means that his inadequate salary will be increased $300 and $100 will be saved from Home Missionary money.

It can be done! There is no such animal as a "unique" church, or else *all* are "unique." I have visited nearly two hundred of them since I came back from China (where there *are* some "unique" churches; for example, one in Shansi, where seventy-two laymen give two months' time annually to promote the spread of the Kingdom! Here at home all tell me the same story about a "peculiar situation."

Let's all be "peculiar" in our devotion to the biggest thing in the world as we look through the eyes of our Master, not upon "Fields," or "Missions," or "Boards," or "Societies," or "Benevolence Budgets," but upon the appealing faces of men and women and little children.

"Inasmuch as ye do it unto one of the least of these, ye do it unto Me."

MISSIONARY LETTERS

IN SIBULON VILLAGE (P. I.), NEAR THE MISSION SCHOOL

The boys are pounding the native rice (Palay). It is in this way the wild people husk their rice before cooking it. Rice, corn, pineapple, sugar cane, bananas, cocoa, with sweet potatoes and many other vegetables, grow here all the year round.

SCHOOL VISITING IN MINDANAO

Would you take a long, long journey to a clime that's passing fair?
Would you travel "where the islands lift their fronded palms in air?"
Would you traverse thriving coast towns, and tramp steep mountain trails?
Would you paddle up wild rivers and ramble down dark dales?
Would you talk with friendly people in all these "thrilly" scenes?
Then imagine you are with us in the fertile Philippines.

"Our school year begins in July. We are glad to receive school visitors. Two hours by launch across the Gulf and three and a half hours' hike up the trail brings us to Sibulon, the village of our old friend, Dato Tongkaling. His younger 'tenientes,' Antik and Comansa, have built the largest school building we have ever had at Sibulon, and also a trim teachers' cottage.

"Sibley School now stands where three trails cross. Fifty-four children from three hamlets attend the school, and still more will come. You see, the playground is cleared, and the garden is started. Hear the children singing! Soon the two teachers will take their separate classes and the lessons will begin. Look in on them—boys and girls, some in Bagobo costume and others in more modern garb. The work is in English, through the first five grades. Secular education helps to supply the words and ideas needed for the religious education which is part of the school program. Don't the children look glad of their chance?

"To reach the Robert Black School, we take a three-hour launch ride from Davao to Santa Cruz, and a two-hour hike back into the hills. This year marks the beginning of our twelfth school year at Melilla. The village gives evidence that some influence has been working upon its life. The cleaner village street, the larger gardens, and the better homes—all indicate progress.

"See Roberto and Beatrice in front of their new bamboo cottage. He has come in from the hemp field to plant cabbage, while Beatrice prepares the evening meal. A year ago they were pupils in the school—now, a Christian family, setting new standards for the old village.

"This bamboo shingled building with a big wing is the school. Notice how far back the garden extends. Eighty-five plots, 5 × 1 yd., are already planted. The boys also learn basketry and chair making, and the girls study sewing under Mrs. Ballerda. Listen! The *agon* is sounding the hour for school to close. There they come, eighty-four boys and girls, with their books and pencils. *Lansones* are ripe, and some of the boys rush off to the near-by *lansone* trees and nimbly climb to the branches, while some of the girls are soon standing below, calling not in vain, 'Give me some!' Do you

see those two girls coming up the trail with bamboo tubes full of water, and 'chow' baskets slung on their backs? They have recently come to Melilla from a village where there is no school. Compare their faces with those of our fifth grade schoolgirls of about the same age. In them you can read some reasons for maintaining these schools in the hills, can't you?

"But there is still another school to visit. On the plateau above Melilla stands Mount Matutum School. ('Matutum' means 'trustworthy' in one dialect, and 'superior to all others' in another. It is the name of a peak which can be seen from our school site—one of the loftiest and most beautiful mountains in the Philippines.) The trail is very steep, so we shall leave Melilla early in the morning for an hour's climb before the sun is hot. Stop to let your heart slow down and look at that panorama of mountain, forest, field, and sea. Now we have made the grade and arrived at Binaton. Let us have a drink from the bamboo pipe line which runs from a pure spring to the school, a mile down the slope.

"In the primary class, taught by Enrique Maon, one of our trained hill tribe boys, are fifty-four children, and the number is still increasing. However, the central feature of the school is the intermediate department. The principal is Vicente Sanglap, a graduate of Central Luzon Agricultural College. This morning we find him between classes doing a bit of 'first aid' for a Bagobo who shot away part of his knuckle in the accidental discharge of his shotgun. (The school dispensary furnished by the Mission Hospital is an important feature in all our schools. Ninety cases were treated by Mr. Sanglap last month.)

"In reply to our inquiry, 'How is your school?', we learn that ten boys are now in his department, all but two of whom were promoted from our Robert Black School in Melilla. We now go to look at the fine expanse of field and campus. Our tried and trusty 'Matutum Pioneers' are breaking ground, planting corn, sweet potatoes, beans, and green vegetables. Thus they will provide their own food supply and have a surplus for boys who will come from greater distances, when their living at the time of enrollment is assured. As far as possible, Matutum students are selected from the most promising boys of the various hill tribes. The real purpose of Matutum is to train these boys as 'super' farmers and practical Christians, who by word and deed will become 'local preachers' to their own people. In a letter just received one of these boys writes: 'Sunday I went to Salidokon with Mr. Decrepito to preach. I have tried my very best to help him preaching the words of God.' We see no other way of carrying the Gospel to the twenty different tribes around Davao Gulf.

"From Binaton Heights we can see the village of Salidokon on the hillside beyond Melilla. There, last March, we dedicated a bamboo chapel, built to provide a 'meeting-house' for the congregation which is attending the preaching services and Sunday school conducted by Mr. Decrepito, the principal of our Melilla school. The first baptismal service was held September 4. Dato Cayug, who was chiefly responsible for the building of the chapel, was the first to be baptized. Thus this old chief becomes indeed a 'Church Father.' Juan Impit, a young man who has never missed a service, was also baptized, and Cayug's baby grandson was dedicated. The church family at Salidokon will grow, as others have expressed a desire for baptism, and a number of mothers wish to 'present their children to God' when the missionary returns again this month. In more ways than one the chapel is becoming the center of community interest. During the week a group of Bagobo children meet in the chapel for kindergarten. The teacher is a Bagobo girl graduate of Robert Black School, who received a month of special training in our home. Her salary is paid by the parents of her pupils. The mission furnishes some of the supplies, and we are very glad of the pictures and other materials given us, which can be used for this purpose." *Julius Augur, Davao, P. I.*

FIRST IMPRESSIONS OF THE PHILIPPINES

"Come and enjoy this night with us. The sky is clear and the full moon silvers the cocoanut and bananas, and spreads a dreamy gloss over this prosaic world. The crickets, gekkoes, dogs, and cocks are making merry. It is hard to stay at home, and sleep is next to impossible in this semi-daylight. For rest, we are glad to have the dark of the moon. Our household is restless tonight, as what thirty-two girls would not be, with the out of doors calling so insistently.

"Eight of these girls are in the Women's Bible Training School; and the rest are boarding pupils, attending the Provincial Intermediate and High Schools here. Our house is a big wooden structure modelled after the old Spanish establishments, with the living story overhanging the basement or ground floor, which we have made into classrooms, dining rooms, and storerooms. Upstairs the back wing is given over to the three missionaries. The rest is dormitory.

"To such a house and family I was welcomed on September 16, after six weeks of travel and delays along the way. You may imagine my joy as I stood on the bridge while the steamer docked to see my sisters waiting for me. My baggage was soon started on the way, and the mission auto brought us home over the bumpy cobblestone streets, than which Boston can boast no worse. The girls welcomed me enthusiastically when they came in from church. It was a happy reunion, though I was too tired to be gay.

"The week following was filled with various social activities, and the settling process. Then work began in earnest, with language study, Bible, piano, and chorus classes. Our students are promising girls and the work goes happily.

Grace Evelyn Fox (B.),
Cagayan, P. I.

METHODS AND PROGRAMS

THE STORY THE PASTOR MAY TELL

FUNDAMENTALS

A poorly lighted room with paper windows. A damp, dirt floor underneath. The atmosphere tinged with smoke and suffused with coal gas. Two wooden benches, the missionary sitting on one, an old woman on the other. Two deacons of the village church, one a man and the other a woman, stand near a hole in the wall—the door.

The missionary is "in the country" and examining the old woman of seventy-three for baptism and admission to the church.

"Who is Jesus?"

"Jesus died for me."

"How did he die?"

"I don't know."

"Who were Jesus' disciples?"

"I don't remember. I can't read."

"Do you know the names of any of the books of the Bible?"

"When one can't read. . . ."

"Where did Jesus live on earth?"

Silence.

The missionary stopped, discouraged. The deacons saw that the old woman had made a very poor showing.

"This old lady is one of our most faithful Christians," they said. "She always comes to our meetings, though she lives three miles away. She gives cheerfully what she can to every good cause. She used to have a terrible temper, but since she believed, she has become very kind-hearted and patient. Everybody knows about it."

The missionary looked at her. Seventy-three years old, and she might be gone before he would come around next year. He decided to give her another trial.

"Who is God?"

"God is our Heavenly Grandfather."

"Where is He?"

"Wherever I go, He is there."

"Can you talk to Him?"

Her face brightened up with understanding. "Yes. I can."

"When do you talk to Him?"

"Why, very often. When I am working in the fields, when I am making bread, when I feel sad I talk to Him and my heart is broadened."

Her tongue was loosed. She was now on familiar ground.

"I talk to Him whenever I want to. Sometimes I have more to say and talk longer. Sometimes I have only one or two thoughts and talk shorter. Whatever I have in my heart, I say."

"How do you feel when you talk to Him?"

"It makes me very peaceful and happy."

The missionary was strangely moved. Deeper than ever came the conviction that God is the Father of all nations and does not confine His attentions to American college graduates. As the missionary read in the old woman's anxious face the question whether she might be baptized, another question came to him from unknown quarters. Had he, with all his opportunities, as much *real* religion as this woman?

She was baptized.

From the Paotingfu "Watchman,"
Hugh Hubbard, Editor.

This story can be obtained in leaflet form for distribution. Order of Mr. Meeken, 14 Beacon Street, Boston.

THE BOOK FOR CHILDREN

THE HONORABLE JAPANESE FAN

By Mary Lamberton (I.)

Chapter VI. Butterflies and A. B. C.'s

For poster and invitations, cut butterflies from bright-colored paper, using for a pattern the picture on page 135.

Program Suggestions:

Borrow some little brothers and sisters or some tiny children from the Primary or Beginners' Department and let them represent little Japanese kindergartners. They need not be in Japanese costume, although that would be more picturesque. (The latest picture from Glory Kindergarten shows every child arrayed in neat American clothes.)

If a kindergarten or primary teacher can help, let her show a "Morning in a Japanese Mission Kindergarten," playing games, singing songs, etc. A visitor to such a kindergarten says: "The teacher passed out sheets of drawing paper upon which dots were scattered irregularly. The children drew lines between the dots and there appeared outlines of animals. Then the children each imitated the animal whose picture he had drawn and the rest guessed what animal he was representing." Be sure to include the Bible story and the prayer in the morning's program.

Let a girl be "Miss Open Sea" and tell the story of her trip to the mission school and her life there; and let a boy, impersonating "Rough River," tell the story of the blind boy, "Ishimatsu."

ON THE WOMAN'S BOOK

PROGRAM VI

Daisy Colman (I.)

Chapter VI of "The Woman and the Leaven in Japan"

Presenting two ways of using this chapter, adapted from "The Bread Line" and "How to Use."

Poster Jingle:

"On Friday 'Kimono' will present some scenes
To show what being Japanese means."

A picture of a kimono with a black question mark emerging from the neck should form the poster.

First Program

The New Woman of Japan

Congress of Japanese women to consider the greatest problems and dangers facing Japanese womanhood.

Presiding officer begins the discussion. "Creative Forces," Chapter 3; "Japan in Transition," Chapters 4 and 5.

Four speakers, who have supposedly been on tours of inspection, each tell what they have seen and heard.

The Spinning Mills: "Creative Forces," Chapter 3; "Ancient Peoples at New Tasks," Chapter 2.

The Mines: "Creative Forces," pages 71, 72.

Hours of Work, Few Holidays, Child Labor: "Creative Forces," Chapter 3; "Women Workers of the Orient," pages 54–75.

Other Crimes against Japanese Womanhood: Pages 190–193. "Asia." October, 1923; "The Missionary Review of the World," October, 1923.

Two-minute reports about the work of some representative Japanese Christians:

Mrs. Komaki: Salvation Army, page 195.
Madame Yajima: W. C. T. U., pages 186–190.
Miss Kawai: Y. W. C. A., pages 182–185.
Mr. Kagawa: Pages 163–166. "Creative Forces," pages 228, 229; "Missionary Review of the World," October, 1923.
Mrs. Jo: Page 198.

Scripture: Matthew 1 : 28, 29; Romans 10 : 14, 15.
Reading of the epilogue, top of page 211.
Prayer that Christian women of Japan and America may work together to establish the reign of the Prince of Peace in both lands.
ADDITIONAL MATERIAL: "Kobe College a Social Force," 3 cents; "Geisha Girl to Bible-Woman," 5 cents.

SECOND PROGRAM

There is a new little Japanese play called Kimono (in "Short Missionary Plays," published by George H. Doran Co.) which you may like to use to open this program. The play tells how Miss Lucy Kimball was so unwilling to join a mission study class on Japan (because the Japanese are perfectly "satisfied" with their own gods!) that she argued herself into a terrible headache. She therefore dons her kimono, takes a headache powder, and lies down to sleep. Instantly, in her dream, she becomes a Japanese girl with a terrible headache, sent, of course, by the gods as punishment for sins. She goes to Binzuru, the god of healing; she goes to the Buddhist priest; she tries Shintoism; but all these adventures leave her more hopeless than before, until she meets a missionary. The four little scenes are brief enough to need only one rehearsal if you wish to read the parts.

When the play is over, Miss Kimball removes her kimono and hands it on to the first speaker, who wears it while she talks, then gives it to the next speaker, etc., until all have worn it.

First speaker: "If I wore the kimono of the crippled Zako San, I would be keeping a little store, and while lying flat on my back all day long, I would be writing letters of cheer to shut-ins. Would you like to hear about . . . ?" (pp. 169–171).
Second speaker: "If I wore the kimono of a certain Japanese Bible-woman, I would have begun life as a poor, ignorant little orphan who . . ." (pp. 172–174).
Third speaker: "If I wore the kimono of Michi Kawai, I would be a Bryn Mawr graduate, and . . ." (p. 185).
Fourth speaker: "If I wore the kimono of dear old Madame Yajima, I would be . . ." (pp. 186–188).
This speaker should have a roll of shelf paper to unwind, to represent the scroll of 10,000 names brought from Japan by Madame Yajima and presented to President Harding.
Fifth speaker: "If I wore the kimono of a geisha girl, I would be . . ." (pp. 190–192, 195).
Sixth speaker: "If I wore the kimono of a Japanese factory girl, I would be . . ." (pp. 205–208. See also pp. 107–112 of "The Honorable Japanese Fan.")
Bible reading: Job 22 : 7 and Luke 24 : 35.
Prayer: That it may never be said of us, as in the Book of Job, that we withhold bread from the hungry.
Like the Saviour, may we be made known in our manner of breaking bread to the multitudes who are hungry and thirsty for just what we have in such abundance.

THE BOOKSHELF

The Hero of the Filipinos. By Charles Edward Russell and E. B. Rodriguez. New York: The Century Company. Pp. 392, including appendices, bibliography, and index. Price, $3.00.

The patriot, José Rizal, martyred December 30, 1896, at Manila, is the hero of this book. Of rather slender build, yet all muscle and sinew; in height, five feet four, with a slight stoop; a handsome face retaining its fine boyish oval, but having stamped upon it rugged character and unshakable firmness, with an expression of melancholy, though the eyes are still marked for their brightness; hands small and shapely; feet noticeably small; voice low in pitch and of a noble tonality and strangely vibrant.

An artist of rare ability; a painter and sculptor; a writer of great power, judged by his book, "Noli Me Tangere"; a physician of standing; a linguist, being master of Tagalog, Spanish, Latin, Greek, French, English, Italian, Arabic, German, Sanskrit, and Hebrew, with a smattering of Japanese.

A man of this rare artistic temperament pits himself in the '80's against the mediæval System that grinds down the mind and life of the Filipino people: the corrupt, greedy, tyrannical friar; the plundering, swaggering, brutal Spanish officer; beneficiaries of the System. It is a lustful procession: the scheming, arrogant, lawless, immoral "man of God," drunk with power and greed; the Spanish Government official, all brute to the native, all sycophant before the powerful orders; the arrogant Spanish *émigré,* that has become rich in the Islands at the expense of the native; the native himself, cringing before the feet of the classes that have so unspeakably wronged him. There are the raw excesses of the court; the wanton cruelties of a government conducted by expatriated savages; the tortures and pathetic helplessness of the native masses.

Against this terror, against these tyrants, Rizal fights, and the result is a revolution that goes far beyond his own thought or wish.

This book is the first complete account of Rizal's life to be offered to the American public, so far as we know. Besides the story of his exciting career and tragic end, it gives the plot of his two novels, some examples of his poetry, summarizes his treatises, describes some of his most famous works of sculptural art, and deals with his influence upon the Far East, where he seems to have become a figure of no little significance. It is a book that cannot fail to stir up sympathy for the Filipinos who desire complete independence from America. Indeed, it may hasten the day when "external as well as internal" independence shall be granted the Filipinos in full.

The Mexican Nation: A History. By Herbert Ingram Priestley, PH.D. New York: Macmillan Company. Price, $4.00.

"The characteristic attitude of most Americans toward Mexico is one of ignorant good will, combined with skepticism concerning the value of her culture and the solidity of her political institutions." With these words the author introduces his book, and adds: "Something more than ignorant good will is necessary if the United States is to maintain an adequately satisfactory relationship with her nearest Hispanic American neighbor."

Here at last is a good book embracing the whole subject from the time of the Spanish conquest up to the establishment of the Obregon Government, sufficiently condensed for the ordinary reader and written in an interesting style.

About one-half of the volume is given to the Colonial or Viceroyal *régime,* in which is seen the gradual development of a nation out of the most heterogeneous elements. The number of pure blood Indians in the country is probably about the same now as when the Spanish "conquistadores" came, but they have become full Mexican citizens and form the principal part of the nation. How this was accomplished is shown in this book.

An interesting sidelight on a little known character is given in these words: "Cortes was a highly religious man, with a heart softened by moral and humanitarian considerations *when self-interest did not impose opposite attitudes.*" (The italics are ours.) While due credit is given to the conscientious character of many of the priests who attempted to "Christianize" the Indians, the superficiality of much of their work may be judged when "Father Gante said that he often inducted as many as fourteen thousand Indians a day into the Church"; and "Franciscans boasted that in seven years they demolished five hundred temples and twenty thousand images." What a loss to our archæological friends!

The author gives an admirable epitome of the way in which independence from Spain was secured, the many ensuing governmental changes, and the secession of Texas leading to the war with the United States. Then come the war of the reform, which resulted in the adoption of a really good constitution, the attempt at foreign intervention, and the sad story of Maximilian. The rise of Porfirio Diaz is described with more detail, and the astonishing statement is made that "under Diaz Mexico became the safest country in the world without exception."

In the description of the turbulent period following, in view of many contradictory reports, some may doubt certain of the author's statements as to the motives and policies, but the main facts are stated clearly and the present situation is explained quite fairly. His description of the new constitution as "anti-clerical, anti-foreign, and anti-monopolistic—an attempt to institute a *régime* of state socialism"—is interesting and essentially correct. Most foreigners and many Mexicans would agree that "it was, and is too idealistic for practical use." Fortunately, it has not been *used* very extensively as yet.

In apparently the only allusion to "Protestant missionaries" in the book, they are counted as among the "chief supporters" of Carranza. It is probably true that most of them approved of his government in general, though without supposing that their attitude exerted much influence on the public mind.

Since this volume was finished Mexico has been recognized by the United States, but the present "revolution"—if, indeed, it exists by the time these lines are printed—confirms Mr. Priestley's closing sentence: "Proletarian disorders, as accompaniment of revolutionary legislation favoring laborers and landless peons, commingled with political incertitude and personal and regional bitternesses, all indicate that the day of the enthronement of social and political sanity, consent in majority rule, and sensitiveness to the demands of justice, whether internal or external, has not yet fully dawned in Mexico. But its coming is desired by thousands of loyal conservative and liberal Mexicans who cherish the hope that their growth in national consciousness shall be directly encouraged by the United States."

To this we would only add that the continuance and extension of our missionary work in Mexico is the safest and surest way to encourage this high and noble hope. ALFRED C. WRIGHT.

The Medical Work of the Near East Relief. A Review of its accomplishments in Asia Minor and the Caucasus during 1919–20. Edited by George L. Richards, M.D.

One of the most remarkable documents growing out of post-war conditions has just reached us. It has been ready for printing for two years or more, and certainly, now that it is before the public, every one who gave money, goods, or interest to Near East Relief will wish to read it.

The report is a marvel of condensation. Its editor, Dr. George L. Richards, assistant director of the Near East Medical Division, is a widely known Ear, Nose, and Throat Surgeon, and has had much editorial experience on medical publications. He has compiled this report from records furnished him by the doctors at work in various hospitals and stations, using for the most part their own words, supplying himself such details as make the story more complete, and covering from his own knowledge work done in some places and by some physicians whose own reports are unobtainable.

Each station is briefly characterized as to setting and surroundings, special obstacles to be faced and results obtained; an occasional medical phrase catches the lay reader's attention and helps him to visualize the varieties of disease, dirt, and distress these devoted doctors and nurses were up against. Copies of the report may be secured from Near East Relief, 151 Fifth Avenue, New York City.

CLASS IN HOME HYGIENE AND CARE OF THE SICK, SAMOKOV, BULGARIA

Class is learning how to give a patient a bath in bed. The teacher-nurse, at the right, is a graduate of the Samokov school (I.), has completed the nurses' course in Sofia and in the American Hospital in Constantinople. She is now taking graduate work in the Presbyterian Hospital, New York City.

SAMOKOV GIRLS STUDY HOME NURSING

[*An article printed in Bulgarian in the school paper.*]

The girl students of the Eighth Class had the "lucky chance," among other subjects, of taking a nursing course with Sister Sendova, who had come from Constantinople expressly for this reason.

Perhaps some one would ask what was the use of this course. The first thing which could be said was that the girls learned; that they got the idea of how to take care of sick people; and they know now how to get ready a bed for a sick person; how to give a bath in bed; how to feed and amuse the sick.

All these things were put into practice in class after Sister Sendova had explained them. And this care of the sick was the main source of interest for the students. Of course the interest that all these girls showed is due to Sister Sendova, who was able to comprehend what would interest them most, and how to present it so that it would never be forgotten.

It is necessary that every girl graduate should know the most elementary things in taking care of the sick, and this course taught them that which otherwise they could never learn anywhere, unless they studied medicine.

The girls learned how to protect themselves from infectious diseases; learned as much as possible about the symptoms of diseases, and learned what is more important—how to take care of the sick.

Naturally, these Eighth Class girls cannot say that they know much and that they have no need to study further in this field. No, certainly no, but for the present they know something about taking care of sick people, and the knowledge received in this course they must never forget, because the first thing that they will encounter as soon as they graduate, or even before they graduate, will be the people who will need some sort of medical help. Then, instead of running away from the sick, they will know how to give first aid.

It is not necessary that a girl should be only well read and intelligent, because she will never be useful unless she is able to leave her books and give part of her time to the needy or the sick.

A society leader, a mother, in fact every woman, should be accomplished in every branch of knowledge, and she should not forget that she is morally responsible for some of the things which cause the death of our dearests, due to the fact that the woman, either educated or non-educated, knows absolutely nothing about her duties.

The reason why most of the girls in Bulgaria know nothing about the sick is because, in most cases, they have not had the chance to study about them. That is why the expression at the beginning of this article, "lucky chance," is true, since the girls learned in this school that which other students in most gymnasiums have not the possibility of learning.

And so when these Eighth Class girls get a chance to practice the knowledge gained in this class, they will work with all their heart and all their will, because they were taught in the same way.

THE HOME BASE

The American Board

A Bible School that Wins a Prize

The Bible School of the First Central Church of Omaha has hung up a great record. It came about this way: One of the young men of the church, Dr. Walter Judd, greatly beloved, had decided on a missionary career. His formal application to go out as a missionary of the Board had been approved, although the field had not definitely been settled. At once the school, under the strong leadership of its director of religious education, Clinton E. Ostrander, asked for the privilege of underwriting Dr. Judd's future support to the amount of $1,000.

At the beginning of this year a check for that amount was received by Treasurer Gaskins. Of this, $600 was raised by high school boys and girls, $250 by boys and girls from three to twelve years of age, and $150 by adults.

This first year's gift will be applied by the Board toward the traveling and outfitting expenses of Dr. Judd. The school is now out for another thousand to put in the hands of the Board officers, in advance, the money to cover Dr. Judd's first year in the field.

The inspiring personality of a prospective missionary going out from the midst of beloved friends, the rare and persistent promotion by the Bible School leader, and an exceptionally strong and responsive sense of stewardship, make this remarkable achievement possible.

A Dangerous Disease!

There is no doubt that it is expensive to catch the missionary fever. Word comes to us from a pastor that one of his laymen attended a missionary retreat, and on the way home that evening, expressed his enjoyment of the day and the evening, but remarked that it was going to cost him something. *His first installment was a gift of one hundred dollars.* "He is a most devoted, loyal Christian," said his pastor, "an epistle known and read of men. He is of modest resources and working for day wages." Even then it probably does not cost as much as it does to have a case of "golfitis" at a first-rate golf club.

"Isn't It Time the Natives Did Something Themselves?"

Many people think that the native Christians in mission countries ought to be doing more in the way of supporting the work, and not leaning so hard upon us here at home. Do you know that last year the contributions from natives amounted to $384,929? *It took the Congregational Churches of America a hundred years to bring their contributions up to that amount.* Even now the gifts from our churches are only about twice what the natives, themselves, contribute.

This giving means sacrifice with a big "S." More than one-third of India's people earn only one cent a day. Grown men say, "I wouldn't care if I could get one good meal in two days." A "good meal" means only a quantity of black, coarse bread, yet the native Christians in our fields there gave $37,000 last year. Native Christians in China contributed $57,000, where labor averages twenty-five cents a day. Japanese Christians associated with us gave $180,000.

The members of the church in Kusaie, one of the Caroline Island group, sent the Board $400 last August. Those noble women, the Baldwin sisters, brought to their attention the acute need of the Board. Poor, pitifully poor, though those natives are, of their own will they made the gift. Miss Elizabeth Baldwin wrote, "Some of our dear girls said to me as they put their small offerings into my hand, 'It is all that I have.'"

Do the native Christians give?

Woman's Board of Missions

The Day of Prayer for World-Wide Missions

The first Friday in Lent will be observed all over the country, with appropriate services, as the Day of Prayer for Missions. Not only the Federation of Woman's Boards and the Council of Women for Home Missions, but the General Boards as well have united upon this day, and asked for its general observance in the churches. A "Call to Prayer" in the form of a small card has been freely distributed, and a program, "The Spirit of Power," has been published, for which there has been a gratifying request in the territory of the W. B. M. In many of the larger cities there will be an interdenominational service, and an offering, to be divided between the work of the Christian Literature Committee and the work among Farm and Cannery Migrants, as has been suggested. Such a service will be held at the Chapel of the Old South Church, Boston, March 7, from 10.30 to 12.30, led by Miss Heloise E. Hersey. Because of this union service,

the monthly meeting at Pilgrim Hall on this date will be omitted, and the Congregational women of Greater Boston are urged to attend the service at the Old South Church. The afternoon meeting of the W. H. M. A. will also be omitted.

Deputation to the Near East

Miss Mabel Emerson, Associate Secretary in the Foreign Department of the Woman's Board of Missions, sailed from New York February 9 for Cherbourg, going from there directly to Salonica for a short stay, and proceeding thence to Athens. The significance of this journey, with its plans for further development, can only be realized when we remember that for many years no secretary of the Woman's Board has been in the Near East, and that great interests are involved in the work of the Board in that part of the world at the present time.

Miss Emerson hopes to include visits to Smyrna and Constantinople in her itinerary, and definitely plans to attend conferences under the direction of Dr. John R. Mott in Jerusalem and Beirut. While in Syria she hopes to go to Aleppo, where there is now located a prosperous school of the Woman's Board, reaching large numbers of pupils who were formerly under the care of our school in Aintab. Students of still more advanced grade from Marash, where the college was supported by the Woman's Board of the Interior, are also in considerable numbers in Aleppo and are included in the enrollment of the school.

In Athens and Smyrna are found now two schoools under the care of the Woman's Board, with large opportunities opening out before them. In Smyrna the school for Turkish children is rapidly taking its place as the American Collegiate Institute, of which it was formerly a part. In Athens a new enterprise is gladly hailed by the Greek people, as well as by the large number of refugees gathered in that center. Further development of our work in both of these cities, in our schools at Gedik Pasha and Scutari, Constantinople, and at points in the interior of the country, demands painstaking investigation and first-hand knowledge, which it is expected Miss Emerson will bring back with her upon her return in the early summer.

A School for Refugees in Athens

At the time of the burning of Smyrna the teachers of our Girls' School in that city followed their Greek and Armenian pupils to Athens and to Salonica, the two great centers for the refugees. Those at Athens threw themselves into refugee work and kept in touch so far as possible with the students of the school in that region. Feeling that we could not desert this refugee population at such a time, and feeling strongly the appeal of the girls in Athens to continue the education so tragically interrupted, the missionaries have urged the Board to allow them to open a girls' high school in Athens. There was, however, great difficulty in securing a building large enough and suitable for the purpose, and many months went by in the search. The Board gave permission to open a simple school on not too large a scale, with the understanding that this was more or less of an experiment. It was not until October, 1923, that a suitable building was found in Old Phaleron, a suburb of Athens, about four miles from the heart of the city and between Athens and Piræus. The town is on the Bay of Phaleron and was once only a summer resort, its houses remaining empty during the winter months. But with the increase in population these last years the place has grown, many fine houses have been erected, and it promises to be a large and prosperous suburb of Athens. The school building, which is fairly adaptable for school purposes, is a three-apartment house with twenty-five rooms. There is land enough for a playground. The building provides for living apartments for teachers, twelve boarding students, and for a day school of ninety to one hundred pupils. It was opened October 31, the staff consisting of Miss McCallum, Miss Mills, Miss Pinneo, Miss Nina Rice, formerly of Sivas, and Miss Mary Whittle, an American teacher engaged for this year only, besides some other members of the staff secured locally.

Miss Susan Hayes Ward

Miss Susan Hayes Ward, who died in Cambridge, Mass., February 4, in her eighty-eighth year, was for many years a well-known figure at the meetings of the Woman's Board of Missions. From 1889–97 she was President of the Philadelphia Branch, and in later years Vice-President of the Woman's Board of Missions, holding the office from 1889 until the present year. Miss Ward attended the Jubilee in 1917, but since that time has been in failing health.

She was of New England ancestry, the daughter of a Congregational minister, and sister of William Hayes Ward, for many years editor of the *New York Independent*. Like all her family, she had marked literary ability, and for a time conducted a department in the *Independent*.

Mrs. Fletcher Clark

Owing to an unfortunate error in printing, the name of Mrs. Fletcher Parker was substituted for that of Mrs. Fletcher Clark in the paragraph on Barnstable Association in the February *Herald*. Since that editorial was written, word has been received of the death of Mrs. Clark. She died at a sanitarium in Arlington Heights in October. She had been Vice-President of Barnstable Association since 1916 and had done much to keep alive the interest in the Woman's Board during a difficult period when, owing to a change of presidents and other unpreventable causes, the missionary work was in need of special effort in the churches of the Association.

LENTEN OFFERINGS

With the opening of the Lenten season on March 5, many of the local missionary societies will plan for special meetings, with a Lenten Offering. The Woman's Board of Missions has ready an attractive card of invitation with an appropriate message, prepared by Miss Frances J. Dyer, to accompany the envelopes used for the offering. This card has space to insert time and place of meeting, and may be obtained for free distribution on application to

The Publications Department,
Woman's Board of Missions,
14 Beacon Street, Boston, Mass.

Woman's Board of Missions of the Interior

THE SECOND GOAL—APPORTIONMENT

MY DEAR FRIENDS:

When you read this letter I shall be far from you as miles are numbered, but always near you in spirit. I am on my way to the Orient for a few months. A short stay in Manila with my youngest son, then to China to see my old home with its great new work in the province of Shansi, then a week or more in Peking, and the same in Kobe, then home.

Goal II. Apportionment

I take it for granted that you have the Goal Leaflet for 1924 and are using it each month as a working model; also that you have followed the suggestions in the *Herald* January and February.

It is so easy to think of apportionment as a cold, metallic, impersonal word, almost as something from the outside superimposed upon us by some committee, somewhere, to be raised by us if we can conveniently do so. To me apportionment always seems like this:—

I can see the members of a mission station gathered at their meeting. A doctor will say: "I need $1,000 this year to run my women's hospital." At once the other members say: "Yes, of course you do, but you *cannot* ask for that amount. I need money for my school. I need money for the church. You cannot ask for $1,000."

The doctor replies, "Well, it means that the woman who has come painfully on a journey which has taken her longer in time than for you or me to go from San Francisco to New York to see me, the only doctor for a million people—that suffering woman must return in her springless cart to her home to die. That is what it means if $500 is all I may ask for."

That request for $500 comes to the Executive Board of the W. B. M. I. in Chicago.

Five hundred dollars for *one* hospital. Would we could grant it! But there are scores of other appeals just as urgent, and we must be just before we are generous. We can only put onto the apportionment $250. So it comes $250 to you. If you in your church raise one-half of your apportionment, $125 will reach the doctor who *knew* that $1,000 was the least that he needed.

If your church raises all its apportionment, $250 will be sent to him, one-fourth of what he so needed.

Apportionment is flesh and blood, mind and soul. It is pain or relief, it is suffering or health, it is ignorance or a mind trained and developed to cope with the great problems of the day. It is a soul bound in superstition or free to walk with its God.

You can—yes, you will—make your Every Member Canvass a real success: your follow-up work carefully and thoroughly done; every person giving a gift in proportion to what he is able; your committee never ceasing till all has been given.

Keep ever in mind the Annual Meeting of the W. B. M. I. in Chicago, October, 1924. Will your state have its *full* apportionment? Let us work faithfully each month, that we may be on the honor list, with that candle lighted in the candelabrum.

"For God hath not given us the spirit of fear, but of power and of love and of a sound mind."

LYDIA LORD DAVIS.

SPRING MEETINGS

ILLINOIS, Aurora, April 9, 10, 11.

MINNESOTA, Minneapolis, April 29, 30, May 1.

KANSAS (State Conference), Lawrence, May 6, 7, 8.

NORTH DAKOTA, Valley City, May 13, 14, 15.

SOUTH DAKOTA (State Conference), Clark, May 15 to 18.

BRANCH OFFICERS HOLD MID-WINTER MEETINGS

In a number of our Branches the mid-winter officers' conference is becoming a regular institution and a source of great power. Illinois held a most profitable two-day session in Chicago, with 19 out of 25 officers, including 9 out of 12 Association Presidents, in attendance. Ohio had forty present at Mrs. Brunner's home, in Cleveland, and fifteen volunteered then and there for an extensive visitation campaign, in which it is planned to visit every church in the state if possible.

The Michigan officers had a most successful meeting at the home of Mrs. Marion L. Burton, the new president, wife of the president of the University. Wisconsin, Iowa, and Indiana have also carried out this plan, and there may be others from whom we have not heard. Some Branches consider this conference so important that they pay their officers' expenses. All find it a most strategic plan for getting together and exchanging ideas on all phases of the work.

On Our Southern Border

We hope you read the account of progress in the Southeast, in the W. B. M. Home Base section last month (p. 86). Alabama, Tennessee, and Kentucky are W. B. M. I. states, so we take great pride in their achievements. Did you all take note of the Williamsburg, Ky., record—every member of the church contributing both to missions and to home expenses?

Have You a Name?

The W. B. M. I. Bulletin has for some years been sent out three times a year to a mailing list of about 25,000. It can in no sense take the place of our magazine, but supplements it in bringing to a larger circle some of the latest bits of interesting news from our many fields. If you know of some one who might thus become a new friend of the Board's work, please send the name and address to Mrs. J. D. Wallace, 19 S. LaSalle Street, Room 1315, Chicago.

The Day of Prayer

The Day of Prayer for Missions, held on the first Friday in Lent, March 7, is being observed in more and more communities every year. It is a great day of vision for the whole mission enterprise, home and foreign, in all denominations. The program, "The Spirit of Power" (2 cents single copies, $1.50 per hundred), and the card, "A Call to Prayer" (free), may be ordered from Miss A. E. Nourse, 19 S. LaSalle Street, Room 1315, Chicago. We trust, however, that you have long since obtained your materials and made your plans, and will find it indeed a day of power.

Our Missionaries at Home

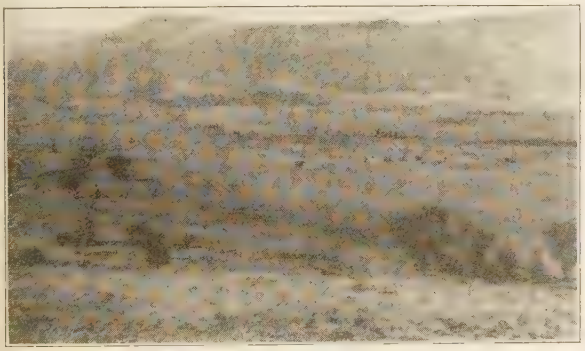
Miss Anne B. Kelley, of Bridgman Academy, Peking, and Miss Gladys Williams, of Taiku, Shansi, China, are studying at Columbia University the second semester. Miss Edith Husted, of Kobe, is studying at Oberlin. Her health is greatly improved, and she expects to return to Japan this summer. Miss Susan W. Orvis, of Talas, Turkey, is also in Oberlin for the second semester.

Mrs. Stanley D. Wilson, who was Miss Anna M. Lane, of Yenching College, is also studying at Columbia with her husband. She did some splendid field work in Nebraska, following the annual meeting of the Board, and later spent a strategic week at Milwaukee-Downer, Ripon, Beloit, and Rockford Colleges. In fact, most of our furlough-ites have been doing effective speaking in their own states, and Miss Martha S. Wiley, of Foochow, has spent a few weeks taking appointments in and near Chicago.

Miss Vera M. Holmes, of Fenchow, Shansi, came home after her sister's death, somewhat over a year ago, to care for the two little children who were left; and on December 28 she was married to her brother-in-law, Mr. Roy D. Young. They are now in Chattanooga, Tenn., where he is a director of religious education.

Samokov's New Site

From Miss Inez L. Abbott, of Samokov, we received the pictures herewith of the secured site of the new Samokov schools and the description following:—



ACROSS THE SITE OF NEW SCHOOL BUILDINGS FOR SAMOKOV GIRLS' SCHOOL, NEAR SOFIA, BULGARIA
Looking toward Mt. Vetosha

VIEW OF SITE FOR SAMOKOV GIRLS' SCHOOL
Looking across the plain, Mr. Ostrander in foreground

When Samokov Schools Move to Sofia

"Mr. King is busy at work on the school proposition in Sofia and I am trying to do my bit, as I work along with him in some things. That means that I am spending a part of my time in Sofia this year, and a part in Samokov. We are doing all we know how to do, that depends on us, to get ready for the actual beginning of the building. We have found that it is necessary to have an enclosure around our place, to keep the peasants from encroaching on our domains. So the barbed wire and the posts have been drawn to the place and work has actually begun on the enclosure. Some repairs must also be made on a part of the road over which our materials are to be drawn. A branch of the government has promised 50,000 levs for immediate(?) use; but it seems that before work actually begins, a great many formalities must be gone through. We are trying to hurry up these formalities, so the work can actually begin soon.

"And of course we can't get very far without a good supply of water. We shall need to bring it, without doubt, from the fine big mountain, about two miles distant from our place. A certain spring up on the mountain side has been located, and the specialist who has examined it says the water is good. Mr. King and our land agent are out there today to take the first steps necessary to our getting a right to the spring. We must also get the right of way for a road from the main road on to our place. Some soil on our place is also being examined, to see whether it can be used for making our bricks.

"There is a certain railroad that runs around Sofia, for the convenience of factories and villages. Within a few weeks we expect to unite with other interested parties in petitioning the proper authorities for a station at a certain point on this railroad, and also for some side tracks. We want one specially for our use, on which cars can stand while being unloaded. And along with these and other questions Mr. King is working on building plans.

"So in one sense we have begun our new school, though I dare say it may be some months before any buildings are erected. We have a *tremendous* piece of work ahead of us; and the actual construction of the buildings, and the moving of the schools over here, all aside from the money question, is a big proposition. We are glad to be connected with such an enterprise."

November 27, 1923.

Woman's Board of Missions for the Pacific

Ninety Years Young

The birthday of Mrs. Sarah K. McLean, one of the founders of our Board, was fittingly honored, January 16, by a reception perfect in all its appointments. The setting was the home on Channing Way that has been so many years a shrine for Pilgrim feet, the abiding place from which Dr. and Mrs. John Knox McLean had radiated hospitality and inspiration, cheer and hope to all within their reach. It would have taken the grand new stadium next door to provide room for the friends who would have loved to pay the tribute of loyal friendship. As it was, a large and representative group gathered to greet the hostess, who in exquisite robes of white looked like a bride, young and gracious and happy, as she truly was. Careful always to keep in touch with young life, refusing to be troubled by any break with the conservative past, why shouldn't she be young!

Opportunity

That was the word oftenest on the lips of President Ebina of the Doshisha and Mr. Jerome C. Holmes of the Language School, now located in Kobe, Japan, as they met with us recently on their way through San Francisco to Boston. President Ebina greeted the W. B. M. P. as the mother of the Girls' Department at the Doshisha, and took much pleasure in sketching for us the rapid growth of the institution. Four years ago there were 400 girls in the school; today they have nearly reached an enrollment of 1,200. A very large increase is anticipated because of the great disaster in Tokyo; but for this they are inadequately prepared, having been obliged to refuse admission to 200 young women at the beginning of the school year. They ask of us twice as many teachers as we have been supplying, and would welcome more, in fact as many as we can support. English and music must be taught by teachers from America; but scholarship and special ability along almost any line can be utilized.

A large dormitory is an imperative need, even surpassing the urgent call for a chapel. The larger proportion of the girls must be housed in private families and boarding homes, and some commute from Osaka.

The Congregational Woman's Missionary Society of Northern California

A two-day program of unusual inspiration and value marked the first Annual Meeting of this Society in January, the North Berkeley and the First, Berkeley, churches being the hosts. There was a large attendance from seventeen towns and many more churches. Enthusiasm ran high when the reports with many unique features were given in two-minute speeches. Stockton auxiliary showed its originality in a skit, "Ask Us, We Know," which was a presentation of our literature. Mr. J. Merle Davis, of Kyoto, Japan, spoke on "The Cost of Democracy to the Japanese People"; while the very fine home study books were introduced in irresistible fashion by Rev. I. B. Hillis, of Berkeley.

The extreme gravity of the situation for our young people was tellingly pressed upon us by Rev. Miles B. Fisher. No one could listen to his appeal without the high resolve to make the greatest possible effort to help bring relief to a situation so fraught with danger.

Mrs. Davis in San Francisco

Mrs. Lydia Lord Davis, of the W. B. M. I., was our guest at luncheon as she passed through on her way to the Philippines and China. In the address that followed she gave her glowing presentation of "The Cause." One who sat by her side had sailed with her from San Francisco on the old *Oceanic,* when she made her first trip to the Orient thirty-five years ago. Another at the table was Mrs. H. J. Bostwick, who had entertained Mrs. Davis during her first week in Tientsin. Mrs. Alfred P. Peck, for so long a period of the North China Mission, was also there to renew memories and enter into the enthusiasm. So was Mrs. Noble, so long her colleague on the Chicago Board. It was a reunion to which we had long looked forward.

Friends May Come and Friends May Go

It is natural that San Francisco should be the meeting place for those who come from the ends of the earth. Dr. and Mrs. Henry Fairbanks, of Ahmednagar, attended the January Conferences in Berkeley. Mr. Obed S. Johnson and family, from Canton, are located at 6542 Dana Street, Berkeley; he will study in California University for a year. Dr. Hilton Pedley held a conference with our Board the day before sailing for Japan. On the *President Cleveland* sailed also Mr. Granville P. Perkins and family, for Manila. Mr. Perkins, a child of the North China Mission, is an expert chemist, specializing on the treatment of leprosy in the Philippines.

In Chicago

Rev. Helen S. Ranney and Mrs. W. C. Blasdale, of Berkeley, represented the W. B. M. P. in the January meetings of the Commission on Missions, at Chicago Beach Hotel.

Just a Small s

But it made a great difference. To the initiated, W. F. M. S. means the fine organized work of the women of the American Methodist Episcopal Church. The inserted plural in the January editorial in regard to the sailing of Miss Grace Shawhan concealed her identity as a Methodist. While *en route* to join the Union Kindergarten Training School at Foochow, Miss Shawhan sent back a happy note that indicated a pleasant journey.

The Church School of Missions

This is the month for spring sessions of these schools. *Berkeley, First,* will put on its school in two divisions: the adult classes meeting Wednesday evenings for six weeks; and the work for young people and children being carried on Sunday evenings before the preaching service.

Stockton began its school in January. Some who specialized on foreign books will now take the home books in reading courses in groups. *Santa Cruz* has more than doubled its foreign offering since introducing a School of Missions each autumn just before the Every Member Canvass.

Every department of *North Church, Berkeley,* had some part in the School of Missions and cooperated splendidly in carrying out the program.

For six Sunday evenings, seven groups met for an hour's study; they then assembled in the auditorium for a forty-five-minute session. About two hundred people attended the study groups, which met in the homes or the Social House. Several preferred to meet around the supper table, others arranged special programs; all used the prescribed text-books. Good will was increased, not only for the Japanese at home and abroad, but for each other. One immediate result is the formation of a Junior Endeavor. The Church Bulletin says: "One of the finest achievements of North Church in recent years has been the Study of Japan."

Eliza Cross May.

New Literature

Our Annual for 1923 is out; it contains, among other valuable things, instructions for Handwork or Missionary Boxes to the different countries. Not all our fields are presented, as the space was limited, but others will be noted from time to time in the *Herald.*

In another column of this issue Miss Rice requests small packages for her work in Greece.

Send for a new "Flier" that gives a survey of our work; and for the folders on The Doshisha Girls' School, and The Story of Tottori. All to be had at 411 Phelan Building, San Francisco.

Mexico

Early in January Miss Richards writes from Mazatlan:—

> Sinaloa is still tranquil, and though the people are fearful about the revolution, and more so about the predicted destruction by earthquake, our school fills our days to overflowing. Work is the best remedy for anxiety, and the present duties fill mind and heart.

A New Address:

Miss Nina E. Rice,
American College, Old Phaleron, Greece.

Phaleron is the seaside resort of Athens, some six miles from the city, connected by tram. It is a beautiful, natural spot, with climate and vegetation like that of Southern California. Miss Rice is much pleased with the school and her associates, and is meeting old friends and refugees, among them her smallest Greek child, who had to leave Sivas at the time of the deportation a year ago. The pupils are very enthusiastic after having been deprived of school for a long year of uncertainty and hardship.

VIEW OF EL FUERTE, MEXICO

Here Misses Prescott (I.) and Dunning (B.) conduct a school. An old mission center.

KIENNING, SHAOWU, CHINA
The white building is the church recently burned

A NARROW ESCAPE WHEN KIENNING CHAPEL BURNED

Misses Grace Funk and Louise Meebold (I.), with Dr. Josephine Kennedy (I.), nearly lost their lives, as well as all their belongings, when fire destroyed the Kienning Church, in which they were living, on the night of December 22.

Kienning is the newest station of the American Board and is part of the Shaowu Mission. These three ladies have been living for about a year in rooms at the back of the church, waiting until a permanent residence could be built.

Miss Meebold was awakened by smoke in her room. She hastily aroused Miss Funk, and they two helped to remove Dr. Kennedy from the building. Dr. Kennedy was just recovering from what was almost a fatal case of blood poisoning contracted from a Chinese patient, and was very weak.

The ladies lost all their personal belongings, except a handful of clothing. The building was insured for $1,200, which will cover about half the property loss.

Kienning is the place referred to as "Temptation Corner" in the February *Missionary Herald.*

These ladies are the pioneers who have gone in advance to this new station. The American Board is sending two families there this next fall.

NEWS NOTES

Christmas in Kusaie, on the Caroline Islands, Micronesia, was unusually happy because the mail steamer arrived two days before. The boys and girls particularly enjoyed their Christmas tree entertainment and the new victrola records. Twenty-five boys and forty-one girls in the school, under the care of Miss Elizabeth and Miss Jane Baldwin (B.), are receiving Christian education and training for service. An important work for the older students is that of printing on the new press the Bible in Kusaien.

The Viceroy of India made an appeal to the public to contribute to a fund for Japanese relief and a generous amount was soon raised and forwarded. Some Indian Christians and missionaries connected with the Congregational Churches of Western India sent their gifts through the Viceroy's fund. Others, thinking the occasion might be utilized to promote friendly relations between the Congregational churches of Japan and India, sent their gifts directly to the Kumiai churches through the treasurer of the Japan Mission. This gift from the Congregational churches in Western India amounted to $186.92, representing six hundred rupees.

Mr. J. S. Porter writes of the quiet but rewarding work being done in and around Prague by the deaconesses and Bible readers supported by the W. B. M. One is a pastor's assistant in two of the churches in Prague and active in the Sunday School and Christian Endeavor. Some visit the hospitals and care for the sick in their homes. Others are doing a beautiful work in the orphanage, where there are fifty children. "The women of America," says Mr. Porter, "would rejoice to have a part in this good work could they see some of the wonderful things that are being accomplished."

Drowning in Orphans!

HELP! HELP!

EMILY C. WHEELER

Treasurer of the National Armenia & India Relief Association

345 East 25th St. Brooklyn, N. Y.

HYMNS OF THE CENTURIES 64%!

Report of a Committee on Selection of a New Hymn Book

We made a thorough examination on the points of New hymns, Standard hymns, useful settings, and not useful settings, according to our own taste and requirements. We examined four books. Made a record of all hymns on four points mentioned. Counted up the number under each point and figured percentage on each book.

Reject Fourth choice (published 1911).

Reasons: Hymn text does not appear within the staff, type rather too light, more than half the hymns we will not care to use. Rates at 45% on its whole.

Reject Third choice (published 1923).

Reasons: Hymn text does not appear within the staff, type too light for our dimly lighted auditorium, nearly half the selection of hymns we would not use, rate on the whole 55%.

The committee has a very favorable opinion of the last two books:

Second choice (published 1923), rating 61% of its whole.

"HYMNS OF THE CENTURIES" rated 64%, which gives it the largest proportion of usefulness, and our committee is most favorably impressed with the usefulness from a musical standpoint. (Jan. 24, 1924.)

The name of this church will be furnished on request. If your church is considering the adoption of a new hymnal, send for a returnable copy of

HYMNS OF THE CENTURIES

Church Edition, $100.00 per 100 Chapel Edition, $75.00 per 100

A. S. BARNES AND CO., 7 West 45th St., New York

ATTENTION!

All of you who are interested in the cause of Christian education in Japan read this.

$100,000 ENDOWMENT

The Doshisha, Kyoto, Japan, has been granted government recognition as a University. $300,000 are

NEEDED FOR

the total endowment required by the Department of Education in order to keep this recognition. $200,000 have been provided for in Japan. $100,000 must be secured for

THE JUBILEE FUND OF

the Doshisha by 1925. If we do not get this we shall lose our standing as an institution, and

THE DOSHISHA

which Neesima founded in prayer and tears will lose in power and prestige as a Christian institution.

THE GREAT EARTHQUAKE

which shook Japan to its foundations last September, while it did not destroy our buildings, brought great financial loss to those from whom we hoped to get money. This

MAKES IT IMPOSSIBLE

for us to meet our requirements by a campaign there. We cannot expect

TO RAISE MONEY IN JAPAN

for several years. Therefore, for the first time in its history, the Doshisha is asking

CHRISTIAN AMERICA

in a large way, to help meet its needs. It has been upholding Christian ideals and standards in the Orient for nearly fifty years. 1,200 of its 3,600 students are church members. Christian ideals are being given, and must be given, to Young Japan. In order that this may be done in a more vital way in the future than it has in the past, America

MUST HELP

It is imperative that aid come to us as soon as possible so that we can make our plans. So

IMMEDIATELY

on reading this please send your pledge or your check to F. A. Gaskins, Treasurer, 14 Beacon Street, Boston, Mass., who has consented to receive and transmit funds for the Trustees of Doshisha.

DANJO EBINA, *President.*

EASTER TIME IN SALONICA

By GRACE M. ELLIOTT

AGAIN the Easter season has come and passed. Often in these last weeks I have thought of the home church with its atmosphere of quiet restfulness and peace, the air full of the fragrance of beautiful white Easter lilies, and music that seems to carry one to the very gates of heaven. There every part of the service sends forth a message of joy and hope, and those who listen will go away with a feeling of uplift that will last for many a day.

In Greece a great deal of attention is paid to the Easter ceremonies. For several days before Easter the shops and all places of business are closed and everybody goes to church.

Early in the morning, on Good Friday, the bells in all the churches begin tolling, and there is no pause till late at night. In the center of the church a huge wooden cross is set up, on which is painted a picture of Christ. In the church to which I went a circle of soldiers was placed around the cross during the service to keep the crowds back. The people, after buying candles and kissing the pictures, as they always do, come forward and, reverently crossing themselves, kissed the feet of Christ.

In the crowd we recognized well-dressed men with whom we do business—an architect who has spent several years in America, the man who handles the packages at the custom-house, and others. They all went through the service with as much seriousness as the village women in their queer costumes and the ignorant-looking men who cannot write their own names. Often the crowd waited while a mother with five or six children held them up, one by one, to kiss the cross; and tiny babies not old enough to walk were held up against it. Then, having solemnly performed this act, they all pass under the cross and find a place to stand while the service continues. This lasts for several hours, while the priests drone out the Bible story, stopping occasionally to go through various motions before the cross.

When they come to the part which tells of the burial of Christ, a gay canopied bier is brought out into the center and the cross is taken down and carried into an inner room. From a side door four priests come out, carrying high above their heads what looks like a small rug, but proves to be a heavy cloth, on which is painted a picture of Christ. As the priests move down the aisle all the people who are near enough throw flowers on the picture and wildly snatch for others which some one else has thrown. The priests crowd and push and the people fairly climb over each other to get a flower. After wild disorder, they finally reach the bier; the cloth is placed on it with the Holy Scriptures and other sacred emblems, and the priests withdraw, after carefully choosing flowers.

Europe next summer
—*the joy of planning* NOW

Plan your trip carefully so that you may make the most of each precious minute. Plan thoughtfully so that you may double its pleasures by anticipating them.

The tremendous scope of our organization and the size of our fleets makes possible the widest choice of accommodations, dates of sailing and destinations.

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The *Majestic* — largest ship in the world, holder of the speed record to Continental Europe; the *Homeric* and *Olympic* — these superb, monster ships maintain a weekly express service to Southampton and Cherbourg.

Cross for as little as $115:

Cross in comfort — on our cabin ships. Even the minimum rate ($115 on some of them) gives you the best the ship affords.

Convenient sailings in this service from Boston, New York, Philadelphia and Montreal.

Of Especial Interest:

The Shakespearean Fete at Stratford-on-Avon, the Annual Exhibition of Paintings at Venice, the Olympic games — these are just a few of the high lights of the coming season in Europe.

Sailings to 10 Ports:

Queenstown (Cobh), Liverpool, Plymouth, Southampton, London, Cherbourg, Antwerp, Hamburg, Naples and Genoa.

Interesting booklets free on request

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AMERICAN LINE RED STAR LINE
INTERNATIONAL MERCANTILE MARINE COMPANY

For intelligent assistance in planning your trip call at No. 84 State St., Boston, the company's offices elsewhere, or any authorized steamship agent.

Then comes pandemonium, with the soldiers fighting to keep the crowds back. Some lock arms and push, while others strike out right and left. It was the saddest thing I have seen in Greece to watch those people fighting just to kiss that soiled picture and to get a flower that had rested on it for a minute. Many got down on their hands and knees and crawled under the bier; women rolled their babies under and pulled them out screaming on the other side. Often this was repeated three times. I thought several times that the bier would be wrecked, for it shook and rocked, but it was strongly built.

All day the bier stood there and crowds came and went. I went to three churches—to the largest and wealthiest, to one of the poorest, and to one halfway between; the same scenes were going on in each. The only difference was in the size of the candles, the quality and magnificence of the draperies on the bier, and the gorgeousness of the priests' robes. At St. Sophia the bier was beautiful in white and artificial flowers, and there was gold and magnificence everywhere. The people were well dressed, fine looking, and orderly. In the Church of the Twelve Apostles, which is located quite near us, the bier was hung with cheap purple, and there were few candles and no splendor. An odor, which was not of sanctity, was unbearable, and the people were the ragged, ignorant, and unkempt of the slums.

Here we found some of our girls chattering and watching the crowd. One little girl was there with her grandmother and little brother, who has a paralyzed arm, and I judge from his face that his mind is not all right. About two years ago these two children went with the parents to America. The authorities were unwilling to admit the crippled boy, but by some means the parents were given a year or so to see if he could be cured. The end of the time came and he was no better. The parents had given "bonds" to get money for the doctors, and were not allowed to leave till the money was paid. The child cannot explain it, but we fear they were swindled. So this little eleven-year-old girl came back with the crippled brother. She was very lonely and homesick till she heard of our school. Now she is a little happier. She told me that she and her brother both crawled under the "body of Jesus" and said a prayer that the little brother might be cured, and they might see their mother again. It was pitiful to see her take his little paralyzed arm to make the sign of the cross for him. That night they, with other sick folk of the neighborhood, would sleep in the church, as near the bier as possible, and then when Jesus rose from the dead he would cure them.

People believe that the painted picture has become the body of Christ in some miraculous way and has power to cure and bless. And if for any reason they cannot get to the church to kiss it and prostrate themselves before it, the blessing is lost for them. At night the bier is carried through the streets, followed by immense crowds, each person carrying a candle, while a funeral march is played and the bells are tolled. At St. Sophia's, the church, the big yard, the street, the balconies and roofs of nearby buildings were crowded, each face lighted by a gleaming candle.

When the procession started from the church the big canopy of artificial flowers was forgotten, and so a halt was made while two priests went back for it. We did not know they had stopped, for the people were still moving, pushed on by those behind. I was squirming my way through the densely packed crowd, determined to get as near the front as possible, when I suddenly found myself nearly tangled up in the gold robes of the priests just as the procession was ready to move again. The people were packed around them so tight there wasn't even a tiny rift to squeeze through, and I came very near being swept along with all the holy emblems which the priests carried.

At midnight on Saturday the painted cloth is lifted from the bier and put away for another year, and as the hour strikes, the priests break out in the chant, "Christ is Risen, Christ is Risen," and it is taken up on all sides and mingles with the sounds of guns and rockets whizzing in the air. Every one turns and shakes hands with those around him, saying, "Christ is risen." The next day the feasting begins.

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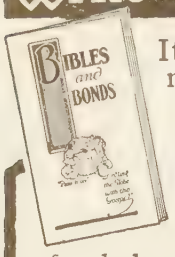

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THE COMING CHRISTIAN

HENG CHIU CHANG

Heng Chiu Chang (pronounced *Hung Cheoo Jang*) is a native of Tunghsien, in the Paotingfu region. His family were Christians and were all scattered in the Boxer fury, one uncle being killed. Chang, eleven years old, was concealed in a Taoist monastery in the hills; his almost twin brother in another. The brother is now a missionary in distant Yünnan Province, under the Chinese Home Missionary Society. Chang was graduated from our Union College in Tungchow in 1911, and from the Theological Seminary in Peking three years later. Then he worked some years in his own Paotingfu Station, in preaching and editorial work. Next he had three years as teacher in a Union Theological Seminary in Canton (associated with Obed S. Johnson); from there he was called, in 1922, to be the Chinese General Secretary of our "North China Kung Li Hui" (= American Board Mission plus Chinese Churches).

The New York Times

(January 7, 1924)

SAYS

"In a period of twelve months ended recently about one hundred magazines formerly printed in Manhattan went elsewhere with their work. The list includes some of the best-known magazines in the country—magazines that have been printed in New York for two generations.

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MISSIONARY PERSONALIA

At the call of the Dutch Church South Africa, a Conference has en held at Johannesburg over the terests of the native peoples of e subcontinent. The attendance the part of mission board repsentatives of all denominations d of interested government leads was large; and the occasion as considered to be one of great gnificance. We note that our own r. Frederick B. Bridgman took a

ominent part in the Conference. ccording to a report in the South frica *Outlook*, he deeply stirred e large audience as he described e conditions of native life in the dustrial centers of the South frica Union. He urged the Conrence to see to it that municipalies took the greatest care in the pointment of superintendents. He id a tribute to the great improvents in physical welfare effected the mines; but what, he asked, as being done to counteract the w, degrading, and immoral influces? What is being done for tive family life? In one comund the infant death rate was 5 per 1,000, as against the death te among the European children that town of 60 per 1,000. There ere in Johannesburg 20,000 doestic "boys" who were neglected orally and spiritually, while there ere always about 2,000 walking out looking for work, and these riftly became criminals. "The oblem in Johannesburg is unpareled, but not worse in proportion its ability to cope than other wns." "In 1922 there were 18,901 tives sentenced in the courts." ese and other striking sentences nctuated an address of great gor and force. It is to be hoped at Dr. Bridgman will find time write his address for publican. He returns this summer to nerica for furlough.

Christmas week at Merzifoun, estern Turkey Mission, was a ppy one for the children and ighbors of Misses Willard, Noyes, rley, and Zbinden (B.). In oms trimmed with English ivy,

Continued on page 144

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Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

MISSIONARY PERSONALIA

Continued from page 143

mistletoe, and red berries, stood the Christmas tree, hung with gifts and candy bags, around which gathered, on two different days, the children and guests. It is customary in that country, on a great day, a festival day, to make and receive calls. The ladies had sent out word that they would be at home to meet friends, and through Christmas week received over one hundred and twenty callers. That same week the governor of the city sent word that permission had been granted to reopen the girls' school. The opening day was planned for January 7.

The American High School for girls at Aleppo has registered 129 pupils. Miss Foreman (B.) and Miss Norton (B.) have had the help of Miss Rehder (I.) and Miss Cold (I.) from Marash. Most of the girls in the junior and senior classes of the High School are former Marash pupils. There is also a small group carrying junior college work. To the day pupils, many of whom come from the refugee camp, the school is a haven of desire, and they make heroic sacrifice to pay tuition, such is their eagerness for an education.

A big piece of news which concerns our kindergartens in Kyoto is the sending out of Miss Katharine Fanning (I.), a trained kindergartner, to supervise the schools so long carried by Mrs. Learned and Mrs. Gordan (B.). Both of these ladies, because of their long experience with the Japanese people and their all-round efficiency, have built up the kindergartens and made connections with the homes of the little pupils. But they have had to depend wholly upon native kindergartners for the technical side of the school work. Miss Fanning returned to Japan last summer, after a course at the Lucy Wheelock Training School, in Boston, with the technical knowledge of kindergarten work and with some knowledge of things Japanese, as she has already spent one term of service in Japan and has a good foundation in the language. Her support is being provided by the Woman's Board of Missions of the Interior, but she will be doing Woman's Board of Missions' work.

Miss Margaret W. Melville, who has only recently sent in her resignation from Chisamba, Africa, after nearly thirty years' service, writes: "I wish to thank the American Board, including the Secretaries and Treasurer, and also the Publishing Agent, for their support and help through the years I have been here. I pray that the great work may go on and not be retarded by the lack of the money needed. I would I had a fortune, that I might pay it all. I leave the need with Him who knows."

Mrs. Sewny (B.) and Miss Clara Richmond (B.) have been enjoying a much needed vacation in Syria. At Beirut they found many old Talas friends, who have taken up life anew and are doing well in the little shops they had opened. Mrs. Sewny and Miss Richmond left November 20, 1923, for Mersine, and were hoping to reach Talas without delay, especially that they might cross difficult mountains before the snows made traveling doubly hard. They will meet very different conditions in 1924 from those of previous years, and need the prayer of friends.

Rev. Emmons E. White, of Aruppukottai, India, in a letter describing with enthusiasm the educational work under his care and the steadily increasing need for more of such work, tells of an interest he has developed by way of an "avocation" which he hopes will enable him to do more work among the high-caste Hindus. He says: "In order to reach and win them, it will be helpful to have a fairly intimate knowledge of their standard classical works of literature and of their devotional music. So, each morning that I am home now, from 8 to 9 A.M., a Brahmin 'Bhagavathar,' or professional singer, comes here and teaches me Ragas, Talas, and Lyrics; and a munshi comes from 6 to 7 P.M. to teach me Tamil classics." Because of serious illness on the part of Mrs. White, the furlough of Mr. and Mrs. White has been set forward. They will probably arrive in America early in April, 1924.

Miss Katherine Fanning (B.), beginning her second term of service in Japan, writes with joy at being back again in the work she loves. Miss Fanning's special work is with the children of the Soai and Imadegawa kindergartens at Tokyo, schools which have been brought to their present stage of effectiveness through years of loving work on the part of Mrs. Gordon (B.) and Mrs. Learned. "They are both beautiful kindergartens, each having its special interesting features," writes Miss Fanning, "and I feel I have come into a big and precious heritage."

Concluded on page 145

REAL ESTATE MORTGAGES

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MISSIONARY PERSONALIA

Concluded from page 144

Miss Alice Huggins (B.), of Tunghsien, North China Mission, who is now on furlough, is having a semester of study at Columbia University. The Goodrich School, in Tunghsien, which is Miss Huggins's special delight and care, is out for growth. Five years ago it enrolled fifty-five girls. Last year there were 173. Goodrich School emphasizes self-help, and offers special opportunities for needy girls to earn their school fees. The Worcester County Branch was greatly stimulated and helped by a visit in January from Miss Huggins, who is supported by the Branch. During her stay of two weeks she gave twenty addresses, and met a good many of her supporting constituency. Miss Eunice Thomas and Miss Kentfield of the Foochow Mission have been very generous in taking appointments for meetings.

Miss Annie Kentfield (B.), of the Foochow Mission, is studying at Boston University, in the expectation of being able on her return to China to give special emphasis to training teachers for village schools. The Abbie Child Memorial School at Diongloh, with which Miss Kentfield was associated, is the only school in a county of 500,000 people where girls can get a grammar school education under wholesome conditions.

THE CHRONICLE

Arrivals on the Field

September 12, 1923. In Tellipallai, Ceylon, Mr. and Mrs. Arthur A. Ward, returning to the mission.

September 13, 1923. In Uduvil, Ceylon, Miss Grace M. Vining, joining the mission.

December 9, 1923. In Madura, India, Rev. and Mrs. Azel A. Martin, returning to the mission.

Arrivals in this Country

January 11, 1924. In San Francisco, Miss Edith Curtis, of Osaka, Japan.

Deaths

January —. In Wai, India, Theodore Lee, age nearly nine years, son of Dr. and Mrs. Lester H. Beals, of the Marathi Mission.

February 13. In Ahmednagar, India, Mrs. Edith H. Smith, associated with the Marathi Mission for the past eight years.

Births

January 8. In Tehchow, China, to Rev. and Mrs. Alfred D. Heininger, of North China Mission, a son, Edward Kline.

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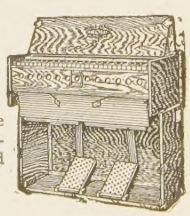

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TREASURY STATEMENTS

THE AMERICAN BOARD'S FINANCIAL STATEMENT FOR JANUARY, 1924

Receipts Available for Regular Appropriations

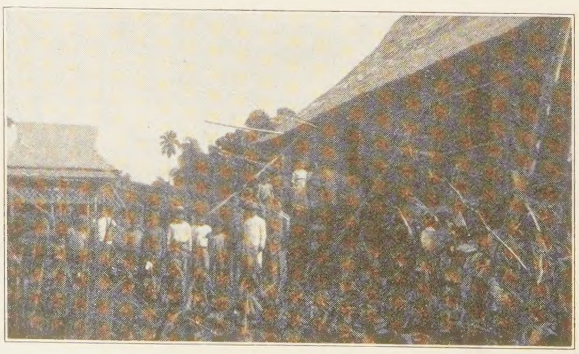
	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fd.	TOTALS
1923	$162,980.91	$7,379.58	$5,689.90	$1,763.16	$5,725.00	$2,982.00	$186,520.55
1924	203,849.21	7,906.50	8,067.52	2,670.15		2,940.75	225,434.13
Gain	**$40,868.30**	**$526.92**	**$2,377.62**	**$906.99**			**$38,913.58**
Loss					$5,725.00	$41.25	
For Five Months to January							
1923	$311,471.82	$26,686.88	$11,993.14	$144,436.91	$10,925.00	$14,346.02	$519,859.77
1924	338,390.62	23,209.75	13,038.43	149,227.04	59,625.00	12,246.34	595,737.18
Gain	**$26,918.80**		**$1,045.29**	**$4,790.13**	**$48,700.00**		**$75,877.41**
Loss		$3,477.13				$2,099.68	

A NOTABLE MONTH

A gain in gifts from the churches of $40,868!! That is the one figure that stands out on this month's report. What a joy missionary work would be if such a statement could continue from month to month! It would indicate a rising tide of determination, stewardship, and loyalty. It would bring joy, advance, and success in every mission field.

In five months the gain from the churches has been almost $27,000, and an even more notable gain in matured Conditional Gifts, with a total gain today of $75,877.

It is a pity to subtract even one syllable from such a record, but it must be remembered that due to a new ruling the books for December were closed three days earlier at the beginning of January this year, and nearly $20,000 appears in January that might have been credited back into 1923. But the direction is forward and such a fine increase gives us a great start for 1924.



SCHOOL AND TEACHERS' COTTAGE
Sibulon, P. I.

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, January 1–31, 1924

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	TOTALS
1923	$47,661.26	$4,276.62	$1,766.55	$756.30	$1,067.10	$55,527.83
1924	49,606.35	3,156.39	2,398.16	936.49	1,647.92	57,745.31
Gain ...	**$1,945.09**		**$631.61**	**$180.19**	**$580.82**	**$2,217.48**
Loss		$1,120.23				

October 18, 1923—January 31, 1924

1923	$78,313.07	$5,929.61	$3,759.50	$9,436.70	$3,387.81	$100,826.69
1924	86,709.04	6,235.23	4,132.95	12,005.94	4,171.69	113,254.85
Gain	**$8,395.97**	**$305.62**	**$373.45**	**$2,569.24**	**$783.88**	**$12,428.16**
Loss						

We often wonder if this page is not the first in the *Missionary Herald* to which our fellow workers so broad turn. If so, we are sure they feel cheered by such a comparison as appears above. For years they have done their part by keeping the expenses down, not only by personal sacrifice, but—what is harder for them—by restricting the work. If the rate of gain of these first three months continues, there is good hope that in the next appropriations small increases here and there might be granted.

Note, however, that small but most important word, *IF*.

FINANCIAL STATEMENT OF THE W. B. M. I.

Receipts Available for Regular Work for Six Weeks ending January 10, 1924

	From Churches and Auxiliaries	Non-Apportion. Thank-Offering	Other Sources	Miscellaneous	Income from Endowments	TOTALS
1923	$27,606.92	$1,326.90	$1,433.60		$1,429.96	$31,797.38
1924	28,972.28	1,675.99	1,047.95	$4.15	895.15	32,595.52
Gain	**$1,365.36**	**$349.09**		**$4.15**		**$798.14**
Loss			$385.65		$534.81	

Receipts Available for Regular Work, January 10–31, 1924

	From Churches and Auxiliaries	Non-Apportion. Thank-Offering	Other Sources	Miscellaneous	Income from Endowments	TOTALS
1923	$7,511.81	$212.50	$889.20		$30.00	$8,643.51
1924	5,004.52	32.53	649.00	$25.73	37.87	5,749.65
Gain				**$25.73**	**$7.87**	
Loss	$2,507.29	$179.97	$240.20			$2,893.86

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Japan in Transition—Loretta L. Shaw
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